

VII

Solem

2026^m

Spinoza Reviv'd :

OR, A

TREATISE,

Proving the BOOK,

ENTITLED,

The Rights of the Christian Church, &c. Tindal.

(In the most Notorious Parts of it)

To be the same with *Spinoza's Rights of the Christian Clergy, &c.* And that both of them are grounded upon downright Atheism. *by Carroll.*

To which is added,

A Preliminary Discourse relating to the said Books,

By the Reverend Dr. *George Hicks.*

—— *Moveat Cornicula Risum*
Furtivis nudata Coloribus. —— *De Murr.*

Horat. Epist. i. Lib. i.

L O N D O N :

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A
Preliminary Discourse

To the following

TREATISE.

ALL Serious Christians, who speak, or understand *English*, will think themselves much obliged to the Learned Author of this Treatise, for the great Pains he hath taken in discovering the *Mystery of Iniquity*, which of late Years hath been, and is still working in the DEISTS, those Children of Disobedience, to destroy Christianity, and all its Doctrines; and one of the Wiles of Satan, the old Serpent, which they use to bring their Execrable Design, were it possible, to effect. He hath done the first in a clear account of their First Principles, and the Derivation of them from *Epicurus*, to *Hebbes* and *Spinoza* the *Apostate-Jew*, and from them again to the Book of the RIGHTS; of which I can now certainly say, that Dr. TINDALL, for his Immortal Honour, was the Compiler: For I have seen a Letter of his in his own Writing, wherein he owns himself to be the Author of it, which, as I have also heard, hath been attested by one, or more of those, whom he employ'd, as *Copists*, or *Amanuenses* to Transcribe the Work; that incomparable Work, of which he was so fond, that he told a Gentleman, who found him at it with Pen in Hand, *That he was Writing a Book which would make the Clergy Mad.* Vain Man!
and

to the following Treatise.

gainst the Rulers of the Darkness of this World, and Crafty Wicked Spirits in high Places, who never cease to infest the Church. Were we ignorant of their Doctrines or Devices, or did we not know, that from the beginning they have been the Authors of Pride, Magick, Blaspheemies, and all Heresies, we might be in some danger to lose our Senses at the sight of such Books as they inspire their Disciples to Write. But we know their Armies, their Allies, their Armories and Stratagems, and we know how to Fight the Lord's Battles against them, and trusting in his Assistance, who will not be wanting to us, if we are not wanting to him, we do, and by his Grace shall possess our Souls in Patience and Peace. But to shorten this Digression, the Clergy have been so far from *running Mad* at Books Written against them, that they have made the Writers of them Mad. One of the greatest and most formidable of their Enemies, Mr. *Selden*, to his great Disturbance and Confusion, found by their Answers to his *History of Tythes*, that they had Read more than *Homilies* and *Postills*, and Mr. *Hobbes* the Grandfire of the RIGHTS, was made Mad by Fits, with a *Dialogue* Written by one of the youngest of them. I was with others in Company with him, when he Swore, and Cursed, and Raved like a Madman, at the mentioning of *Timothy and Philautus*; and, I do not doubt, but that our Men of the RIGHTS, the Men of *Matter and Modification*, as this Author justly calls them, will be very much disturbed at his Book, for proving what † I before only Asserted, that *their Book of the Rights* was borrowed from *Spinoza's Book, De jure Ecclesiast.* and for tracing their execrable Principles with their Consequences, and Satanical Arts through that and his other Works.

† In my Preface to Three short Treatises, London, Printed for William Taylor, at the Ship in St. Paul's Church-yard. 1709.

A Preliminary Discourse

As to their Principles, they relate to *God*, or *Man*, the former of which he hath shewed to be such as these :
‘ That there neither is, nor can be in the whole Uni-
‘ verse but one only Real Substance, which is Infinite,
‘ and Eternal ; that this Real Infinite, Eternal, one only
‘ Substance, is Material, and that there neither is, nor
‘ can be any other Real Substance, but Matter ; that
‘ this Universe of Matter, with its two prime Attributes,
‘ or Modifications, *Cogitation* and *Extension*, is that
‘ Divine Nature, which they call *GOD* ; That whatsoe-
‘ ver Exists, is either that Divine Nature, or an Attri-
‘ bute, or Modification of it ; *in other words*, That
‘ all the Creatures, of what Species soever, are not
‘ Real Substances, but only certain Collections of the
‘ Attributes, Properties, or Modifications of that Di-
‘ vine Nature, or one only Material Substance, which
‘ they call *GOD* ; That Creation, or any other
‘ Production, signifies no more than the various
‘ Changes or Alterations of Modifications in this
‘ Divine Nature ; particularly, That Human Mind
‘ with all its Powers of Thinking, is a certain
‘ determined Collection of the Properties, or Modifica-
‘ tions of this *GOD*, or Divine Nature ; that this Di-
‘ vine Nature, or God, is not a free, but necessary
‘ Agent, which neither doth, nor can propose any End,
‘ or chuse any Means to attain it : That the Eyes,
‘ for Instance, *were not made by him to See, nor the Ears*
‘ *to Hear, nor the Sun to Shine, &c.* That he can pro-
‘ duce no Substance, but only various Alterations, or
‘ Changes in his own Modifications, so that he produ-
‘ ces all things by an Immanent, and not by a Transi-
‘ ent Act, and that he Acts by a Necessity of Nature, or
‘ the Laws of his own Nature, *i. e.* by the Mechanical,
‘ blind Laws of Motion, Rest, Gravity, Size, Shape,
‘ and Structure of Parts, &c. In all which, he is
‘ Subject to an Absolute Irresistible Fate.

Agree-

to the following Treatise.

Agreably to this *Chimerical*, and *Atheistical* notion of their GOD, they dream after *Epicurus* ; ' That Men by those Necessary, Mechanical, Unguided Laws of Nature, sprang like Mushrooms out of the Earth, by the genial warmth of the Sun. And from this Original, and first Condition of Mankind, they frame that which they call the *State of Nature*, which they assert to be a state of perfect Liberty and Equality ; out of which Men first came by their own Consent, in a free Election of a Multitude, or a Select Number, or a single Person, unto whom they transferred their Natural Rights, and gave them Authority to Rule, and Govern them. They likewise teach, That this State of Nature, before Men came out of it, was a State of War, or Liberty to Destroy one another ; and That the intolerable Inconveniences of it obliged the Primogenial Men to come (*they know not how*) into a Social State of Civil Government, in which they might live securely from the Violences of one another. From hence again they teach, That the whole Power, and Authority of the Sovereign in all Forms of Government, is primarily from, and ultimately resolved into the People, who have certain unalienable Rights and Privileges, which they neither did, nor could confer upon the Supreme Magistrate ; and that, if he misuses, or abuses the Power they conferred upon him, they may take it away from him, and Depose him, or, if he Resists them, Kill him, and at any time defend their Natural, and Unalienable Rights against him by Force of Arms, which also is one of those unalienable Rights : And That another of those Inherent, Inalienable Rights, of which they cannot divest themselves, is, Not to be Subject to any Laws in Matters of Religion, but to believe, and profess what Doctrines, and Institute what Modes of Worship they please ; and in order to this, to form themselves into Religious Societies, in which the Prince hath no more Power over the Peasant, than the Peasant hath over him. Another of their Natural

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‘ tural, Inalienable Rights, is to manage the private
‘ Concerns of their Families, as they please, and to form
‘ Companies, Clubs, or Meetings for Business, or Plea-
‘ sure, as well as Divine Worship, as long as the Pub-
‘ lick suffers no Damage by them; *and of this, we may be*
sure it is not the Magistrate, but they who must be judge.
And into this Principle are to be resolved their Meet-
ings for Pleasures, not to be named, for what can re-
strain them? And their *Calve's-head-feasts*, and *Wood-*
cock-feasts, on the 30th of *January*, by which they sure-
ly think the Publick, neither as to Honour, or Interest,
suffers any Wrong.

They have also other Doctrines issuing from these, as
may be seen in the Book of *Rights*. ‘ As, That the
‘ *Jews* were not bound by any Law of God, till they
‘ receded from their Natural Right in the HOREB-
‘ CONTRACT, which this Learned Author shews,
‘ was stolen from *SPINOZA's Theological, Political Trea-*
‘ *tise*; That CHRIST came as a private Person, that his
‘ Gospel therefore is no Law, nor he a Lawgiver, be-
‘ cause he made no Contract with the People, as
‘ MOSES did; nor did they confer any Legislative Pow-
‘ er upon him: That he deprived no body of the Right
‘ he was invested with (*that is, of his Natural, Unaliena-*
‘ *ble Right*) to determine for himself in Ecclesiastical
‘ Matters; That his Precepts, Rules, and Institutions,
‘ are only Advice and Counsel; That we are not obli-
‘ ged to observe them, but according to the Circum-
‘ stances we are in; That among Christians, no one,
‘ more than another, can be Priest, but that every one,
‘ as well as a Priest, can equally apply the Bread and
‘ Wine to the same Spiritual Use, &c. And That who-
‘ soever doth this with a due Application of Mind, Con-
‘ secrates the Elements for himself (*and, I suppose, when*
‘ *appointed by the Congregation, for them*) which is the only
‘ Consecration they are capable of; and that what-
‘ ever is farther than this, *may rather be called Conjuration,*
‘ *than Consecration.*

These

to the following Treatise.

These are the First, and Secondary, Execrable Principles, and Doctrines in Philosophy and Religion, which our *Deists* teach, and of which their whole monstrous System is Composed, as this Author, with great Perspicuity and Strength, hath shewed in the following Treatise. In particular he hath shew'd, how they are all either implicitly, or expressly in the Book of *Rights*: And fit it is now, more than ever, that they should be laid naked to the View of all Men, without any Colour or Disguise; and that our *British* Youth should be led into the perfect Knowledge of them, that both as Philosophers and Christians, they may abhor them, and detest their Authors, as the Pests and Reproach of Mankind.

For this Reason I have given the Reader this short previous View of them, and only mention the Atheistical *Heathenish* Originals, from whence they were taken, to invite him to a more perfect Knowledge of them, by reading this useful Treatise, in which, the Author hath not only laid them open at large out of their Writings, and as a *Philosopher* shew'd in short Reflections the Falseness, and Absurdities of them; but as a *Divine* hath also noted the horrid Blasphemies contained in them, and the Atheism, and Impiety of their Authors, particularly of the *Book of Rights*. And I must declare, I never read more amazing Blasphemies, and Impieties than are vented in that Book, particularly upon the *Holy Eucharist*, except in an old Manuscript, written about four hundred Years since, in which the whole Office of that Holy Sacrament is turned into an Office of the Heathen God, *BACCHUS*, of which I should here have given a *Specimen*, but that it would gratifie the Curiosity, and *Gusto* of our *Deists*, create Horror in all serious Readers, and that the Publishing such dreadful Blasphemies, would, in my judgment, be almost as great a Sin as the Blasphemies themselves.

This Author also hath given his Readers just reason to presume, that as Dr. Tindal Wrote his *Book of the Rights* upon the Plan of *SPINOZA*, *de jure Ecclesiastico*—

Alathop
1865. 8
pp. 16
of. Nay, it is more fairly Bibliog. B. 8. f. 25. rum
Leibnitz Theodicee B. 3. p. 374. p. 582. ubi monstratur
Auctorem libri esse Ben. van den Hoof, f. De la Cour

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rum, which was Written by the Atheist against the Divine Institution and Authority of the *Christian Priesthood*: So in another, that he will follow his subtil Method in his **TRACTATUS THEOLOGICO-POLITICUS**, to destroy as much, as in the Devil and him lies, the Authority of the Scriptures, and Divine Revelation. He thinks it necessary for his Wicked Design, mentioned in the * *Book of Rights* to attempt this, and when he hath done this with Impunity, I doubt not, but he will proceed to the *Apostate's* Posthumous Works, and from thence, in more plain Terms, bring Atheism into the World bare-fac'd, without any sort of Masks or Disguises, which he hath used in his *Book of Rights*.

But notwithstanding all his Arts to conceal himself, and his Design, this Author hath shew'd him to be an *Atheist*, because his Leading *Epicurean-Principle* of the *State of Nature* is perfectly *Atheistical*; from whence he also by Consequence rightly observes, that by his own Concession he can never plead any *Right to Toleration*, but ought to be Punished severely for his Book, in which the fore-mentioned *Atheistical Doctrines* are express'd, or Couch'd, unless he speedily becomes proud of giving an uncommon Mark of his Love to Truth, in publicly owning and Retracting his Errors: Which to speak my Fears, I think he is as unlikely to do, as *Hobbes* and *Spinoza*, were they alive, would be to Retract theirs.

To this Summary I have given of the Wild and Absurd Doctrines of the Deists, I beg leave of my Reader, to add another, Collected by a Learned Hand out of another Writer among them, who is one of the *Mecæna's* of Dr. *Tindal* and the Party, and with a Zeal becoming a Devoted Enemy to Christianity, mispends his Time, his Pains, his Revenues, not to mention his Paper and Ink, in Defending, Dispersing, and Supporting the *Deistical Doctrines*. I find it in a very serious and ratio-

to the following Treatise.

nal Letter to him, annexed to a Book, Entitled, *Some Considerations concerning the Trinity.* London, Printed for H. Clements. 1707.

The Principles are these, which follow :

Experience convinces us as much that Brutes ^{Let. 10} perceive, and think, &c. as that Men do : They ^{Dod. p. 15.} avoid Pain, and seek Pleasure by the same Methods that Men do, viz. by reflecting on their past Actions, and the Actions of their Fellows, with the Consequences of them.

Thinking, or Human Consciousness, is a Mode ^{Ref. cl. 2d} of Matter, which all parts of Matter may be ^{Def. p. 23.} supposed capable of producing, under a convenient ^{P. 24.} Structure and Disposition. ^{P. 22.}

Thought is a Species of Motion. ^{P. 23.}

All our Habits and Actions are Corporeal ; Contemplating and Meditating, as well as those of Singing and Dancing.

Consciousness is a Quality as much inhering in Matter, as the Motion of a Clock does in the ^{P. 55.} parts of a Clock ; or as Roundness, or any other particular Figure, in a Body.

As I see nothing but Matter in Animals, so I ^{P. 34.} believe there is nothing but Matter in them.

All the Actions of Men are necessary, even the taking or forbearing a Peach. ^{Ess. p. 49.}

The Clergy in all Ages, some out of Pride, others to get Power and Dominion over Mens Con- ^{P. 36.} sciences, and others out of Ignorance, have agreed to talk unintelligibly.

The Clergy would put us into an absurd State ; ^{P. 45.} and a sceptical one is the direct Consequence of their Opinions.

Those that profess to believe in the Doctrine of ^{P. 35.} the Trinity, believe they know not what, and mean no particular Doctrine at all.

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Ibid.

The Athanasian Creed was composed to give those Men a great many Words that signify nothing, who were not satisfy'd with nothing in a few Words.

To which, let me add the Author's following Expostulation with his Adversary.

Pray Sir, be pleas'd to inform the World of what Consequence these Propositions are to our Conduct, and how they are like to influence our Lives and Actions.

What Ends and Purposes of Religion will be serv'd by asserting, that Brutes and Men think, reflect, and act alike? Is this the best way to, *Ess. p. 16.* prove, that *the one is capable of Religion, and not the other?* And if the Brutes are allow'd to be as wise as we are, and to act by the same Motives that we do now; will this give us a stronger Assurance that we shall be happier than they hereafter?

If there be nothing but Matter in Man; if Contemplating and Meditating be perform'd just like Singing and Dancing, and Consciousness be no more than the Motion of a Clock, shall we, upon the Strength of these Suppositions, be more likely to spend our time in Contemplating and Meditating, than in Singing and Dancing? Will our Souls, when they have found themselves out to be mere Machines, be more zealous to imitate the Divine Perfections? Will our Corporeal Structures and Dispositions conceive greater Hopes of being like God? And shall we then be more earnest and devout in our Addresses to that Infinite Spirit, when we are sure that the most solemn Prayers and Praises that we offer up in the Church of God, are Actions of the same Nature with Chimes of the Church-Clock?

If all our Habits and Actions are Corporeal, must not our Religion be so too? And will a Corporeal (or as we Divines speak, a Carnal and Sensual) Religion have a better Influence upon our Lives and Actions, than a Spiritual Service of God?

Were

to the following Treatise.

Were we thoroughly perswaded, that *all the Actions of Man are necessary*, would this enable us to perceive more clearly the Distinction between Virtue and Vice? Or should we then take more Pains to be Virtuous and Good, when we know, that whether we were Righteous or Wicked, we could not help it?

Should we be induc'd to believe, that *the Clergy in all Ages had agreed to talk unintelligibly*, and to impose upon the rest of their Brethren; that those very *Divines* from whom we have received most of the Accounts now extant concerning the Christian Religion, were all of them very proud, cunning, or ignorant Men; that all the Ministers of God's Word, who lived before any Temporal Power, Honour, or Wealth was annexed to their Office, come under one of these Characters; and that all the *Protestant Divines*, who have with great Zeal and Learning withstood the *Pride*, detected the *Cunning*, and expos'd the *Ignorance* of the *Popish Clergy*, are liable to the very same Imputations themselves; could we, I say, be fully convinc'd of the Truth and Justice of this Charge, should we in that case be better dispos'd to believe the *Christian Religion*? And would this be esteem'd one of the most effectual Arguments that could be us'd to confute a *Deist*, or an *Infidel*?

Were it likewise suppos'd, that one of the most Ancient Doctrines of the Church of Christ, which was universally receiv'd and insisted upon as a fundamental Article of Truth, was nothing else but some empty Sounds put together for the Amusement of Mankind; would this create in us a greater Reverence for *Antiquity*, or make us contend more earnestly for the *Catholick Faith*, which was once deliver'd to the Saints?

Give us, I beseech you, a true Account of the Tendency and Influence of all these Principles, and shew us of what use they are to the Ends and Purposes of Religion, before you undertake to overthrow any more receiv'd Doctrines, or vent any more of your own.

I have

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I have one other Request to make to you before I take my leave, which is this : That till you have given us *Divines* better and surer Informations concerning the *Christian Doctrine* than we our selves, or any of the *System-makers of Europe*, have yet been able to find out by the help of *Scripture, Reason and Antiquity*, you would be pleas'd to allow us the Benefit of the *Toleration*, and not *Persecute* us in so odd a manner, that we can neither be silent under the Ignominy and Contempt you throw upon us, it is so grossly plain ; nor confute your Principles, or answer your Arguments, they are so loosely and darkly express'd.

From hence I proceed, in the Second place, to give the Reader an Account of * one great Artifice, Wile, and Imposture, which this Author observes they use to deceive Unwary, and Unskilful Persons, and thereby introduce *Deism* into the World ; and that is, by using the common Terms and Expressions, both of Natural, and Reveal'd Religion, in a Sense quite different from that, in which they are, and have been received, and understood by the rest of Mankind. This they do with all their Cunning, to cover and hide their Impiety and Atheism, and thereby to prevent Men of less Learning and Observation, at first, from discerning their frightful Principles ; and by this wicked Act of Concealment it comes to pass, that their Readers often swallow their Poysonous Doctrines, like Poysonous Pills, gilded over with Religious Words and Phrases, and such as are used in the Church of God.

Thus, for Example, he shews, That when they speak of the *Divine Nature*, or the *Divine Being*, or *GOD*, or *the Existence of God*, or of the *Great God*, they only mean *Universal Nature*, or the *whole Universe* of that one only Uncreated Substance of Matter, which, according to their Doctrine is infinitely extended, and hath existed

* Vincent. Lirinens. cap. XVII. *Aut enim illud fallendi arte Machinatus est, ut per bona facilius persuaderet & mala, sicut ait Apostolus : per bona mihi operatus est mortem.*

to the following Treatise.

from all Eternity; and which Acts, as a necessary Agent, and not after the manner of a Transient, but as an immanent Cause, produces all things by various Modifications, or Collections of Modifications, of, and in their Eternal God, the Universe of Matter. And when they seem to talk of PROVIDENCE, or *Providential Care*, they mean nothing else, than the Blind and Undesigned Operations of Nature, or Matter, according to the Laws of Motion, Rest, Gravity, Size, Shape, and Order of Parts, by which, as they teach, all things are produced.

Thus, when they speak of the INFINITY, or ETERNITY of God, they mean the Infinite Extension, and Eternal Existence of the Universe; and if they mention his Infinite GOODNESS, they mean no more, than what *Lucretius* did by his † ALMA VENUS, that Plastick, or Prolifick *Virtue*, by which all things are produced in the whole Universe, especially in the *Vegetable*, and *Animal* World. By CHRISTIANS they mean *Mankind*, upon the account of being a reasonable Creature; for (say they) the words *Christian*, and *Christianity* come from CHRIST, who was Anointed with Reason, and called the ΛΟΓΟΣ: So in their Cant, whoever hath Reason is a Christian, and in this Sense it was, that *Spinoza* owned himself to be a Christian. In like manner, by their truly *Universal*, *Catbolick*, and *Christian* Church, they mean all *Mankind*, of what Religion, or Belief soever, under the Direction of what they call the Sovereign, and Divine Law of Reason; and by *Christianity* they understand nothing else but this their Sovereign Divine Law. In this Sense of the *Christian* Church, he particularly observes, that Dr. *Tindal* declares that they are the Rights of *Mankind*, which he defends in the *Book of Rights*. So by REVELATION, he shews they mean nothing but the immediate Revelation of Reason, which they distinguish from Historical,

† Alma venus — per se quoniam genus omne Animantium onciditur.

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Traditional Revelation, by which they understand the Scriptures. In like manner by the SPIRIT of GOD, the Holy GHOST, the SPIRIT of CHRIST, he shews, they understand only *Reason*, which they sometimes call *Right Reason*, and by SAVIOUR, a Saviour, or Redeemer from Errors and Superstitions, that were contrary to Reason.

By this Satanical Wile of abusing received Terms of Religion in another different Sense, they convey the Poyson of their Doctrines into the Souls of Men ; and, as this Author hath made a full Discovery of it in his Book, so I doubt not, but he will have the Thanks of all good Men, as well as his Reward from God.

And now, having laid before my Reader a short view of the Principles and Doctrines of the *Deists*, as of a large Country in a Map, and their Art of sliding them into the Souls of Men : I desire him, if he have been acquainted with the Heresies of former Ages, to tell me, if there have been any worse than DEISM, or any Hereticks greater, or more dangerous, and malicious Enemies to Christ and Christianity, than our Deists are. But if he is not acquainted with the monstrous Heresies, and Hereticks of ancient Times, let him enquire among the Learned, after the most Damnable of them, and then consider, whether they were more Damnable, or carried more of the Pestilence in them than these. Let him consider, if the Authors and Followers of such Execrable Principles, deserve not the Name of *Brute-Beasts*, as St. *Jude* called the Gnostick-Hereticks, rather than of Christians, or, as I have observed St. *Ignatius* called them, *Beasts in the Shapes of Men*. Are they not Wolves, devouring Wolves in Sheeps-Cloathing, who, under the cover of Religious Expressions, and fair Pretences, for the Good of Mankind, devour the Flock of Christ ; and may not we, the Priests of the most high God, and his Ministers say to them, or any of them, as the Apostle said to *Elymas* the Sorcerer, *O full of all Subtilty and Malice, thou Child of the Devil, thou Enemy*
of

to the following Treatise.

of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord. Thus St. Polycarp, * When Marcion the Heretick asked him, if he knew him; Yes, saith he, I know thee to be Πρωτότοκον τοῦ Σαλᾶνᾶ, the Eldest Son of the Devil. They are the Children of the same Wicked Spirit, and their Heresies is made up of Doctrines of the same Devil, against whom, and which, the Clergy have begun to appear in the Defence of the Gospel, and the whole System of Christianity, which the Deists endeavour, and hope to drive out of the World. If any Man think I am too Sanguine, and warm in affirming this of them; let them consider, from what I have said, how much their Malice against Christ, and the Christian Priesthood and Religion, hath got the Ascendent of their Reason, and makes them hope, they can do in whole what they have done in part, and in some Years accomplish their Hellish Design.

Thus their Master whom they serve, having his Devilish Malice exalted above his Angelical Reason, was pushed on by it, to Tempt our Lord, in hopes to overcome him by his Temptations, and thereby to frustrate the Eternal Purpose of God in the Redemption of Mankind.

Thus also Jannes and Jambres his Magicians, vainly strove to exceed Moses in working Miracles, and thereby disappoint the Design of God to deliver Israel by his Hand. From the same prevalent Passion of Hatred, and Malice against Christ, Simon Magus, and his Disciples, and Followers, as vainly contested Miracles with the Apostles, hoping thereby to destroy Christianity at the first Promulgation of it; and from the same Spite at Revealed Religion the Atheistical Deists are now attempting, and do not despair by their Doctrines, and Arts of Propagating of them, to extirpate Christianity, as you may see by the following Letter, which will justify what I have said,

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of their Design, and Expectation to destroy all Revealed Religion in a few Years.

This Letter was written to me by a very Reverend, and Learned Divine, Mr. *Jonas Proast*, Arch-deacon of *Berks*, who gave me free leave to use it, as to me should seem most fit, in the Cause I am now engaged in, against the underminers of our Holy Religion.

Reverend Sir,

March 18. 1708.

HAVING been Seiz'd with a Feaver five Weeks ago, and being not yet able to write, I am forced to use my Niecs Hand. I am sorry for the Disappointment and Delay the mislaying of my Letter has occasioned; but having kept an exact Copy of that Letter, I shall only need to send you a Transcript of that Copy, which here follows.

Reverend Sir,

IT is now, as I guess, between eleven and twelve Years, since Dr. *Tyndal* express'd himself to me at *All Souls College*, in such manner, as I related to Mr. *F.* concerning Religion. At which I was the less surprized, because I knew at that time, both his own Inclination, and what sort of Company he frequented, when at *London*, which was usually a great part of the Year: But not foreseeing then any occasion there might be for my remembering all that was then said about that Matter, I took no care to charge my Memory with it. However it could not be much, having pass'd in our Walking but a very few Turns in the College-Quadrangle, just before Dinner, where I then unexpectedly met with the Doctor, newly return'd, after a pretty long Absence from the Colledge. What Occasion the Dr. took for so declaring himself (whether the mention of some Book, or Pamphlet, then newly come forth, or somewhat else)

to the following Treatise.

‘ I am not able at this distance to recollect. But the
‘ Substance and Effect of what he said, I do very
‘ clearly and distinctly remember to have been,
‘ *That there neither is, nor can be any Reveal’d Religion.*
‘ *That God has given Man Reason for his Guide.*
‘ *That this Guide is sufficient for Man’s Direction ; with-*
‘ *out Revelation.* And,
‘ *That therefore, since God does nothing in vain, there*
‘ *can be no such thing as Revelation.*
‘ To which he added, *That he made no doubt, but*
‘ *that within such a Number of Years, as he then menti-*
‘ *oned, and I do not now distinctly remember, all Men*
‘ *of Sense would settle in Natural Religion.*
‘ Thus much I do so perfectly remember, that I can
‘ attest it, not with my Hand only, as now I do, but
‘ upon my Oath likewise, if required : Which yet I
‘ should not so forwardly offer against a Person, who,
‘ for ought I know, never did me any Personal Injury,
‘ were I not convinced of the Need there is of it, in re-
‘ spect to some weak Persons, who having entertain’d
‘ too favourable an Opinion of the Doctor and his
‘ Principles, are upon that account the more apt to be
‘ misled by him.

I am,

Reverend Sir,

Your most humble Servant,

July 2. 1708.

Jonas Proast.

‘ **T**HIS, Sir, is what I sent you in July last, and
‘ what I now again send, to be used by you, as in
‘ your Discretion shall appear most for the Service of
‘ the

A Preliminary Discourse

the Cause you are now engaged in, against the Underminers of our most Holy Faith.

With my own Hand I Subscribe my self,

Reverend Sir,

Your most humble Servant,

March the 18th
170⁸₉.

Jonas Proast.

From this Letter, it appears, what the Writer of the *Rights*, and that *Gang* have in *Petto*, and that they are utter Unbelievers of all Reveal'd Religion, and those among whom they dare use their Liberty of Speech, know that their Conversation is agreeable to this Declaration of Dr. *Tindal*, and answerable to the Characters I have here, and elsewhere given of them; and if ever they see a proper Time for it, I doubt not, but they will Print their Blasphemies, as plainly, and freely as they speak them: Witness some of their late Pieces, in which they almost speak out. And, if I may believe several Informations, of which I have no Reason to doubt, that unbelieving Sect of Men make no difficulty to speak of our Blessed Saviour by such a Reproachful Name, as the Horror of the Blasphemy will not let me mention: And how one Company of them Treated the Scriptures, and another, the Miracles related in them, * I have elsewhere mentioned; and no Man, who duly reflects upon their Principles, will wonder at their Blasphemies, whom God now, to distinguish those who are his, suffers like unclean Spirits, to open their Mouths in Blasphemous Discourses, to Blaspheme himself, his Holy

* In the Preface to the Two Treatises of the Christian Priesthood, and Dignity of the Episcopal Order. 2 Edit. p. 13. 14, 15, 16.

to the following Treatise.

Child Jesus, his Name, Parentage, and Tabernacle, his Priests and Sacraments; or that in such a Trying Age as this, he suffers those, whose Names are not written in the Lamb's Book of Life, to follow them to Obduration here, and hereafter to their Eternal Perdition in Hell, prepared for the Devil and his Angels.

But as in a great House there are Vessels of Honour, and Dishonour: So as the Apostle observes of the *Simonian* Hereticks, *Hymeneus*, and *Philetus*, it is in the Church, which is the House of God. God suffers Hereticks to arise, and their Doctrines to eat, and spread, like a Canker, for the Tryal, and Manifestation of those who are his. So in the Time of the Apostles, there were some, who denied Christ to be come in the Flesh, and Jesus to be the Christ. Others denied, he had a real Body, or did, or suffered any thing Really, but only in Appearance. Of these, after his Master St. John, St. Ignatius takes notice in some of his Epistles, as in others of those, who endeavoured to reduce Christianity to Judaism, and also of those, who taught Christ to be a mere Man, and not God; of all which Hereticks he warned the Churches. Afterwards

there were * Hereticks, who like our • Tertull. de prescript. Deists, introduc'd strange Doctrines out of the School of *Epicurus*, and other Philosophers. Such as these were the Doctrine of the Mortality of the Soul, taught, as that Learned Father in the Margin observes, by the *Epicureans*, and that Matter was Uncreated, and equal with God; which he saith, was also the Opinion of *Zeno*. Others, he shews, learned from the Philosophers to deny the Resurrection. And *Marcion*, he saith, besides the Creator of Heaven, and Earth, introduced another Superior God of Solitary Goodness, and speaking in general of the Hereticks of his Time; Either, saith he, they feign another God, in Opposition to God the Creator, or, if they confess the one Creator, they do not allow him those Perfections which are truly his; and therefore, saith he, Every Lye they tell of him is a sore

to the following Treatise.

of Idolatry ; which is also true of our *Deists*, whose *Imaginary* God is an *Idol*, and all the Worship they can pretend to give him, is pure Idolatry to *all Nature*, or the *whole Universe*, which is but the Creation of the *True God*.

I would for the sake of the serious Reader, have made a larger, and plainer Parallel between their Principles, and Doctrines, and those of the Ancient Hereticks, to shew, that the Devil is now battering Christianity by these Engineers, with his old Artillery a little alter'd.

But I forbear, because it would exceed the Limits of a Preface, and in hopes that this Hint may be taken by some Learned Man or other, to do it much better than I can.

Such are our *Deists*, and such their Heresies, as I have in short described them ; and yet these *Catelines* against the Christian Common-wealth, *these Men of Matter and Modification*, as this Author hath Reason to call them, who have set up the *Creation* for God, instead of the *Creator* ; these who confound the God of Nature with Nature her self, the Workman, or *Artificer* with his Matter, and Work ; these who deny *Nature* to be the *Art of God*, as the Platonists called her, who, to use the Terms of the *Schools*, make no distinction between *Natura Naturans*, and *Natura Naturata* ; these who ascribe Divine Perfections, and Attributes to the *Universe of Matter*, and by their *Epicurean* Account of the Origine, and first State of Mankind, contradictory to Reason, and contrary to the Scriptures, Disgrace their Original Ex- traction, and Reproach the Wisdom of the True God : These Hereticks are suffered to continue in the Church without Discrimination ; they are suffer'd to come for Diversion, as others do for Devotion into the Publick Assemblies ; nay, they are allowed to come, when their Interest brings them thither, to the Holy *Altar*, there to pay their Club, as Dr. Tindal is charged to have called his *Offering*, and to hear, and see, and if they please, say AMEN to the Consecration, which he Blasphemously calls *Conjuration*, and to Commemorate the Meritorious Death
of

to the following Treatise.

of that JESUS upon the Cross, who, one of their Writers saith, *Was justly Crucified as a Slave, if he gave the Priests such Power, as they pretend to have received from him.*

Had they lived in the Primitive Times, they had been noted, and distinguished from other Christians, and called, as *Justin Martyr* called the Hereticks of his Time, who disgraced Christianity, λεγόμενοι χριστιανοί, *Nominal or Pretended Christians*. Nor would any of the Faithful have knowingly eat, or drank with any of them, or even bidden them *God speed*. The Faithful then, to shew their Abhorrence of them, would have gone out of a House, as any of them enter'd in. * Thus St. John as he was going into the Bath at Ephesus, and spying Cerinthus the Heretick there,

* Euseb. Hist. Eccles. Lib. IV. Cap. XIV.

Let us be gone, saith he, lest the Bath fall upon us. It was of such Malicious, and Contumacious Sinners, as these, continuing incorrigible after Excommunication, of whom the Apostle speak, when he said, *There is a Sin unto Death, of which I do not say that he should pray for it.* He could not promise that the Prayers of the Faithful would be heard for such as these, who I fear would persevere in their Heresies though they were cut off from the Church. But to proceed, as to the Treatment of such Men; St. Ignatius, after the Example of his Master, bid the Christians of *Smyrna*, not only not receive the *Simonian* Hereticks, but, if it were possible, not so much as to meet them, but only to Pray for them, as this Pious Author doth at the end of his Book, εἰς τὴν πᾶσι μετανόησασιν, *if perhaps they may Repent*; which, saith the Holy Martyr, is difficult for them to do. How difficult it is for them to Repent, may be seen from the Account I have given of some of them, and their Principles; from which, we have reason to presume, that there is mixed with their Unbelief, an utter Contempt and Hatred of all Revealed Religion, and that a secret Malice against Christ, and Christianity, is an Ingredient in all their Writings; and serious Christians must needs think, that it is a very hard thing for such Apo-

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states to Repent, who, to allude to the Apostle in *Heb. 6.* Crucify Jesus afresh, and put him to open Shame, and do despite to that very Spirit of Grace, without which they cannot Repent.

I have said all this, as I hope it becomes a Priest of the * Catholick Church, to warn private
** Ignat. ad Ephef.* Christians against these ὁμοιοῦντες, these *Corrupters of Human Societies*, and to encourage them by these great Authorities to Treat them, till they shall repent in a different manner from other Christians, even in such a manner, as I have shewn, that Christian Infidels and Apostates from the Faith ought to be used. This may, and I think ought to be done by all good Christians, regard being had to their several Circumstances, Relations, and Conditions of Life: For the same Rule, or Measure of doing it, cannot be prescribed to all: I say, I think it ought to be done by all faithful Christians, especially while these Hereticks, like those Allegorized under the Names of *Baalam*, and *Jezebel* are suffered, I had like to have said encouraged, to seduce the Servants of God.

It concerns us all, as we value our own Souls, if we are private Christians, or if we are Parents, and Priests, as we value those of our Families, and Flocks, to keep at as great a distance as we can from these Infidels, and to be as shy, and separate, as is possible from them in our Conversations, when we cannot avoid them; for their Doctrines are all mortal Poyson, and like the Plague, carry a deadly Contagion with them, and he who is so unhappy as to imbibe them in any degree, imbibes so much Imfection, and if, like the Venom of an Adder, it happens to taint the Mass of his Blood and Spirits, than it seizes his Brain, and in his Frenzy he becomes their Profelyte, an Apostate to all true Christianity; and then it is a grand *perhaps*, and, it may be, an hundred to one, if he can recover a sound Understanding to Repent. I almost despair of the Power of Miracles

to the following Treatise.

cles to Convert such Men, * who, in all appearance would like the *Egyptians*, resist the Miracles of *Moses*, or, like the *Jews*, the Miracles of Christ. For from a Principle which they have learned from their Master *Spinoza*, tell them of Miracles as much as you please, they'll tell you, that granting the Facts, they are but the Works of pure Nature, whose Power we do not understand. This you will find in the following Extract of a Paper in a dispute concerning Miracles, between a Good-Natured young Gentleman, whom I will call *Eugenius*, a *Spinoza-Deist*, and another Worthy Gentleman of the Laity, whom I will call *Eusebius*, because he is a Philosopher the of first Rank, for the knowledge of Nature, and a Person who heartily believes in God, the Author of Nature, through Jesus Christ our Lord.

* *Constit. A-*
pol. Lib. VIII.
Cap. I.

‘ *Eugenius*. You say the Miracles which *Moses* and
‘ the Prophets, and which *Christ* and his Apostles did,
‘ have always been owned by the wisest and most
‘ searching Men, as a sure Foundation, and a certain
‘ Proof of Religion: Those done by the former, of the
‘ Jewish, and these by the latter, of the Christian Religi-
‘ on. But *SPINOZA* hath since taken the liberty to
‘ teach the World a new Doctrine; and tells us, That
‘ the Miracles related in the Scriptures, for any thing
‘ we can know to the contrary, were nothing but the
‘ works of pure Nature, whose Operations being acknow-
‘ ledged by all to be indefinitely above our Understand-
‘ ing: We cannot by any things done here, or by any
‘ things we see done in the Air, conclude that they are
‘ above the power of Nature, because we do not fully un-
‘ derstand Nature’s utmost Ability, nor how far she can
‘ extend her Performances, nor certainly determine the
‘ measures of her Power, or Sphere of her Activity;
‘ nor by Consequence know for certain, what she can,
‘ or what she cannot do. For which reason those most
‘ Celebrated

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‘ Celebrated Miracles, you urge for the Proof of *Reve-*
‘ *lation*, are rather a certain Argument of our Ignorance,
‘ than sufficient Proofs and Demonstrations of the *Jew-*
‘ *ish or Christian Religion*, which hitherto have had such
‘ a *Vogue* in the World. If you say to *SPINOZA*, That
‘ it is not in Nature’s Power to hinder the Fire, unless
‘ God suspended its usual Operation, from Consuming *the*
‘ *three Children*; or that *Aaron’s* dry Rod could bud without
‘ the immediate Hand of Almighty God; or that Christ,
‘ by speaking a word to the Dead, should restore them
‘ to Life, or make the Blind from the Womb see, or the
‘ Dumb speak, without the immediate Concurrence of
‘ the *Almighty Creator*, who can act contrary to the
‘ Laws of Nature, as well as above her Power; He
‘ will answer, That all this is $\Delta\epsilon\lambda\epsilon\upsilon\epsilon\iota\nu\ \tau\eta\ \upsilon\pi\omicron\theta\epsilon\iota\sigma\iota$; or,
‘ *Petitio quæsitæ*, because you are ignorant to such a de-
‘ gree of *Nature’s Works*, and your short Understanding
‘ so incompetent a Judge of them, that it is Presumpti-
‘ on in you to say, *Nature cannot do this or that*. For
‘ you must needs acknowledge with all Philosophers,
‘ that your Understanding is puzzled, and baffled by e-
‘ very thing appearing in the ordinary Course of Nature;
‘ and why then will you take upon you, with such Af-
‘ surance to determine what she can, or cannot do; as
‘ if you were let into all her Secrets, or had contrived
‘ all her Parts, and framed all the Wheels and Springs
‘ of her Motion. But Fire, *say you*, will burn
‘ Combustible Matter, when it is thrown into it,
‘ for it is its Nature to burn. But for any thing
‘ our weak, and limited Understanding, I would say
‘ our *Ignorance*, knows to the contrary; it may be in the
‘ Power of Nature to suspend the burning of the hot-
‘ test Fire, and thereby hinder it from consuming the
‘ most combustible Matter cast into it.

Thus far *Eugenius*, whose God you see is Nature,
and not the Lord of Nature, to whom *Eusebius* reply’d
in this manner:

‘ I con-

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I conceive, my dear *Eugenius*, that the best way to answer your Exception to the proof of Miracles, is to wave the Dispute of *the Power of Nature*, and to take a different view of *Spinoza's* Jest or Dream; (for so I call all that he hath said, of the Power of Nature, against the Argument of Miracles,) and see how far his evasion, by retorting our Ignorance of Nature's Works, will agree, or disagree with common Sense. I call it *Spinoza's Jest*, or *Dream*, rather than an *Objection* to the received Opinion of *Miracles*; because you must own it to be very *ridiculous* and *absurd* in all Cases, Private or Publick, where Religion is not concern'd. Were You and I for Instance, travelling together in a desert Country, and should find in it a stately Temple or Palace built according to the best rules of *Vitruvius*; Would you think me Serious or in Jest, if I should say it was a noble *Work of Nature*; and when you argued to the contrary, to prove it must be a Work of Art: Would you not think me very absurd and ridiculous, to tell you in good earnest, that our Ignorance of Nature, and her Power, and Wisdom, is such, that we cannot tell what she can, or what she cannot do? Thus the Murderer, Thief, or any other Criminal, if your answer out of *Spinoza* be good, may have as rational Proof of his Innocence, and plead the Power of Nature at the Bar, as you do against Miracles; and should any Criminal be so ridiculous, as to tell his Judges, That the Crime for which he was Arraigned, was not committed by him, but by another Man, much like him to appearance, who was the production of Nature; and then turning to the Jury say, Gentlemen, We are ignorant of the Power of Nature; it is not above her Power, for any thing we know to the contrary, to work as strange and extraordinary a thing, as to make a Man when she pleases; and in what Shape and Likeness she pleases; for what you believe to be Miracles, were her Works: And therefore I pray you to consider how can the Witnesses

cer-

A Preliminary Discourse

, certainly know that I was the Person who committed
' the Murder, for which I am Arraign'd, and not ano-
' ther Man made by Nature exactly in my likeness.
' *Spinoza* will convince you of the truth of what I say,
' and therefore I humbly move, that my Tryal may be
' put off for 3 or 4 days, till the Court and the Jury
' have read him; and then it may be they'll find this
' Plea reasonable, which I have made in my Defence.
' So, if a stray-Horse should happen to break into your
' Ground, and the Owner should come to challenge
' him by all his Marks, and also bring Witnesses to prove
' it was his Horse: You might in like manner object
' against their Evidence from the Power of Nature, as
' you do against that of Miracles; and after reading a
' Lecture to them out of *Spinoza* tell them, That you
' would not part with the Horse, because for any thing
' you or they knew to the contrary, Nature, who at
' first produced all living Creatures, might produce that
' Horse in your Ground, and that you would keep him
' as your own, till they could prove it was impossible
' for her, by her Power, which is above our Understand-
' ing, to make such a Horse. Or should your Gardi-
' ner, digging in the midst of your spacious Garden,
' happen to find a Man's Scull, with all the Bones be-
' longing to an Human Body; Would you not think
' I wanted Hellebore, if I went about to persuade you,
' That that frame of Bones was *the work of pure Nature*,
' or a Natural Production in the Earth, which never
' belong'd to the Body of a Man. I have put these
' Cases, my dear *Eugenius*, to set your Objection, taken
' from *Spinoza*, in another Light; hoping that by the
' help thereof, you'll see the Folly and Vanity of it, and
' never more bring it for an Argument against Miracles,
' as a proof of Revealed Religion, because you would be
' ridiculed for it, should you use it in any other Case.
' You know what Common Reason, as well as the
' *Schools* tells us, *Quod nimium probat, Nihil probat*, and
' I think I have made it appear that your Argument
from

to the following Treatise.

‘ from the *Power of Nature* is of that sort. And you
‘ also know, as well as any Man, that both *Logicians*,
‘ and *Mathematicians* reject every thing that directly
‘ leadeth to Absurdities; why then, will you, suffer
‘ yourself to be led away with the ridiculous Argument
‘ of *Spinoza*, which you see from the Cases in which I
‘ have instanced, proves any thing, as well the Uncer-
‘ tainty, and Insufficiency of Miracles to establish Re-
‘ vealed Religion; and Manifestly leads to such absurdi-
‘ ties, as methinks a Gentleman of your Reason should
‘ be asham’d of.

‘ But besides what I have said of this ridiculous Ob-
‘ jection of *Spinoza* against Miracles, it may be far-
‘ ther answered in this manner. Neither *He*, nor any
‘ of his Followers will deny, but what is done for an
‘ End, and upon Design, is done by a rational Agent,
‘ and is to be look’d upon as the Effect of a Coun-
‘ sel, Forecast and Providence. From whence it will
‘ plainly follow, that whatever Reasons or Arguments
‘ we have to believe, that either our own best Works,
‘ or those Recorded of our Wisest Ancestors, were
‘ Works of Design, done for certain Ends and Pur-
‘ poses: The same Reasons and Arguments may be
‘ brought to prove, That our Saviour’s Miraculous
‘ Actions and Works were Design’d, and done for
‘ Ends and Purposes of the highest Consequence; and
‘ therefore were the Actions and Works of a Ratio-
‘ nal Agent. And seeing they were such, as Com-
‘ manded the Elements, and brought the Dead to
‘ Life from Putrefaction, which the best Philosophers
‘ think as great a Work as Creation: And seeing he
‘ did these, and all his other Miracles in the same man-
‘ ner as we act, *i. e.* at all Times, and on all Occasi-
‘ ons, when he saw it fit; We may justly conclude
‘ that he did his Works by a Power Superiour to Na-
‘ ture, *i. e.* by the Power of God, who is the Author,
‘ and Lord of Nature, and that those *Jews* Argued
‘ rightly, who said, *How can this Man do these Works,*
‘ except

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except God be with him. I would persuade myself, *Eugenius*, that no Man can be so absurd and ridiculous, as to say, That *Nature* might have done all these Works, or do them still with the same Design, and for the same End, as *Moses*, *Christ* and his Apostles did them; For this would be only shifting of Hands, for if *Matter with its Modifications*, to use your Master *Spinoza's* Phrase, can do such Works, and with such a noble Design, as to give Testimony to the Preaching and Publishing such Doctrines as are in the Scriptures; and Establish the Belief of another State and Judgment to come; and of Eternal future Rewards and Punishments; What are the *Atheists*, or *Deists* the better for that, seeing without the Belief of a God, who is the Architect and Governour of Nature, the Wicked are to be Punished in the same manner, degree, and duration by *Nature*, as our Lord assures us, they will be Punished by God. But your Master, dear *Eugenius*, denies *All Nature*, or *the whole Universe*, which is his God, to be a free Agent, or that she can act with any Design, or for any End, and you would not only contradict him, but your self, and subvert the whole Foundation of your Atheistical Philosophy, should you assert, That *Nature* could do those Works, which we say were above her Power, to confirm the Doctrine of Reveal'd Religion, which you tell me you neither do, nor can believe.

This is a true Extract of the Letter which *Eugenius* wrote to the Excellent *Eusebius*; and of that which *Eusebius* wrote with so much Judgment, Strength and Perspicuity in answer to him, but without any known Success: Which shews how hard it is for a Deist to be converted; and what reason I had to say, That I almost despaired of the Power of Miracles to convert a Deist.

I have already observed of this unhappy Gentleman, that he was a Person of a good Nature; but alas, the Venom of *Deism* Poysons all Natures and Complexions alike; for which reason the best-natur'd Men, and most
addicted

to the following Treatise.

addicted to Humanity, ought to guard against it, as well as others. For Tully Observes, That there were good-Natured Men among the *Epicureans*, * though their Doctrines destroyed the Foundation of all Morality, being, as he hath shew'd, utterly inconsistent with any one Noble Virtue, as Prudence, Temperance, Fortitude, and Justice, or common Faith among Men. He saith elsewhere, That when *Epicurus* did any thing which looked like a Moral Duty to a certain Person, it proceeded from the Force of Affection, and not from any Moral Principle, or the Sense of any Moral Obligation. And the like may be affirmed of the Doctrines of our Deists, that they are inconsistent, not only with Revealed Religion, but with all Morality, and their Acts of seeming Divine Worship, or of Justice, or Charity, or any other Actions of a Religious, or Moral Appearance, proceed not from a true Sense of any Religious, or Moral Obligation; from all which their *Belial-Principles* perfectly set them free, among whom, the Pains, and Pleasures of this World are the Measures of Good, and Evil, as he observes they were among the *Epicureans*.

† He also observes, that *Epicurus*, and his Followers were not good Logicians, nor argued like good Reasoners; and the same may with Justice be said of *Spinoza*, and his

* *De officiis Lib. i. Sunt nonnulla disciplina, quae propositis bonorum, & malorum finibus Officium omne pervertunt. Nam qui summum bonum sic instituit, ut nihil habeat cum virtute Coniunctum, idque suis commodis, non honestate meretur, hic si sibi ipse consentiat, & non interdum naturæ bonitate vincatur, neque amicitiam colere possit, nec iustitiam, nec liberalitatem, &c.*

† *De fin. bon. & mal. In altera Philosophia parte quæ ΛΟΓΙΚΗ dicitur, iste vester plane, ut mihi quidem videtur, inermis ac nudus est, — iustitia rerum in sensibus ponit, quibus si semel aliquid falsi pro vero probatum sit, sublatum esse omne iudicium veri, & falsi putat. In tertia vero parte, quæ est de vita & moribus, in constitutione finis nil generosum sapit, atque Magnificum. Confirmat illud vel maxime, quod ipsa Natura, ut ait ille, asciscat, & improbet, i. e. voluptatem, & dolorem. De natur. Deorum. & tu quidem vellei, non vestro more, sed Dialecticorum, quæ funditus Gens vestra non novit, argumenti sententiam conclusisti. De fin. bon. & mal. sed dum Dialecticum contemnant Epicurus, &c.*

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Followers. They are loose and trifling Arguers, whose Writings will not endure the *Test* of true Logick, and Sound Reason, as may be seen by the Extract I have given above of the two Letters concerning Miracles, and their being a Proof of Divine Missions and Revelations, by Mr. * Earbury's excellent Answer to *Spinoza's Tractatus Theologico-Politicus*, and an admirable Book, Entitled, **MIRACLES** Works above, and contrary to **NATURE**, or, an Answer to a late Translation out of *SPINOZA's TRACTATUS THEOLOGICO-POLITICUS*, Mr. *HOBBS's LEVIATHAN*, &c. Entitled, *Miracles no Violation of the Laws of Nature*. LONDON, Printed for *SAMUEL SMITH*, at the *Prince's Arms* in *St. Paul's Church-yard*. 1683. To which, let me add, **THE PRINCIPLES** of **DEISM**, *Truly Represented*, &c. In an Excellent Dialogue between a **SCEPTICK** and a **DEIST**. London, Printed, 1708.

I cannot deny, but some of them, as *Tully* observes of *Velleius*, can, when it is for their Turn, argue very *Dialectically*, and know how to use, as well as to abuse *Logick*. But then their Principles, from which they argue, are so very Precarious, Absur'd, and Ridiculous, that they will not bear their Conclusions, and they suppose, so many bare Possibilities, and use so many *Peutetres*, as a late Author observes of *Mr. Le Clerc*, and so inure themselves to make use of Wit in stead of Reason, and to Couching of Fallacies under fine Words and Expressions, that it plainly appears from their Abuse of Reason, in some of their Writers, that they understand Logick, though they seldom use it aright, and generally speak with all Contempt of the *Art*, because all the Helps it gives us towards the right Use and Exercise of Reason are against them, and therefore they are against it.

From this general Neglect, and Contempt of *Logick* in *Epicurus*, and for not Arguing like a Man of Reason,

*Printed for Charles Brome, at the Gun at the West-end of *St. Paul's*. 1697.

to the following Treatise.

the great *Latin Philosophers* also tells us, that almost none read his Books, but those of his own Sect; whereas all read the Works of *Plato*, and of the *Platonick Writers*, and that the *Epicureans* became such from that Wicked Principle of their Master, *That nothing but what brings Pleasure is Honourable, and Just.* He calls both his *Physical*, and *Moral Notions*, his *Dreams*, and *Imaginations*, as this Author, for the same Reasons, throughout his whole Book, calls Dr. *Tindal's* Book of the *R I G H T S* his *R A V I N G S*, and particularly, as to the Original of Civil Government, from the *Belluine State* of Nature; which, with all its Absurdities our *Deists* have espous'd, Right Reason taught this greatest Philosopher, as well as Orator among the *Romans* to despise it, and led him to an *Hypothesis*, very near the *Mosaick Account* of the Original of Mankind, and of Civil Government; for as this Author hath well observed, he taught, *That Wedlock was the first Society among Men, and that Tribes, Cities, Colonies, and Common-wealths arose by orderly Encrease from Families; and* whosoever will consider his Words in * the Margin, must needs admire the Concinnity of his Notion of the Rise of Men, and Civil Societies, and the great Agreement between it, and the six first Chapters of *GENESIS*, which had he been so happy as to have read, how would he have been ravished to find his Scheme so exactly answer the Propagation of Mankind; First, from one single Man and Woman join'd in *Holy Wedlock* by their Creator, and then again after the *Flood*, from one single Family, by which the Earth was again Replenished. The *Deist's* State of Nature, which is the

* *De fin. boni & mali. Lib. 4. Et id quod temporum ordine antiquius est, ut conjugia virorum, & uxorum Natura Conjuncta esse dicerent, de offic. lib. 1. Prima societas in ipso est Conjugio, proxima in Liberis, deinde una domus, cui sunt omnia Communia. Id autem est principium urbis, ut quasi seminarium Reipub. sequuntur fratris conjunctiones, post consobrinorum sobrinorumque: qui cum una domo capi non possint, in alias domus, tanquam in colonias exeunt; sequuntur connubia, & affinitates, ex quibus etiam plures propinqui. Quæ propagatio & soboles Origo est Rerum publicarum.*

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Corner-stone in the Foundation of the Book of the RIGHTS, is as contrary to the Reasoning of this Philosopher, as to the Narrative of *Moses*; and I appeal to their Consciences, depraved as they are, let them but observe the Directions of their own Thoughts, if they do not find within themselves a Natural Tendency, and Willingness to prefer this *Hypothesis* of *Tully*, and the *Mosaic* Account of the Original of Mankind, and Civil Government, before *Epicurus's* Dreams of them, and a strong Aversion in their Reason, to close with that Chimerical Account of the *State of Nature*, and Liberty, which they derive from him, and with the Insuperable Difficulties, and both Natural, and Moral Absurdities, which attend that Atheistical, and Precarious *Hypothesis*.

I would desire as many of them, as are not yet as deaf as an Adder to the Charms of Reason, to consider, what Dishonour it reflects on the Wisdom, and Goodness of God, to suppose, he could Concreate, or let his Servant Nature Comproduce a *Cadmean* Multitude of Men, and Women in a State of War, and Liberty, to destroy one another, out of which they had no better way to come out, but by as yet insignificant Signs, and Sounds, by the help of which they are supposed to have expressed their Minds, and chosen a Multitude, or a few, or one single Person to Govern them with a Reserve, and Exception of such, and such Rights, which they would not, or could not surrender. Let my Soul be with *Socrates*, *Plato*, or *Tully*, rather than with these *Christian Epicureans*, who are equally abandoned to *Reason*, and *Faith*, and to the Natural Dictates and Directions of the one, as well as the Supernatural Revelations of the other. Yet these are the Men, who for some Years have been labouring to Extirpate *Revealed Religion*; and instead of it, to introduce into Christendom, a new Scheme of what they have the Impudence to name Religion, but in truth is nothing but Atheistical *Deism* under that Name; which neither the Philosophy of *Cicero*, nor the Scriptures,
of

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of which he was ignorant, will allow. I have been informed, that his *Philosophical Tracts* are a Translating into *English*, which is an Undertaking to which I wish Success ; because such a Book might be so made, as to shew our *British* World the Falseness of all the Schemes, and Doctrines, which our *Deists* have built upon the *State of Nature* ; and which, for that Reason, they will be grieved to see overthrown by a Philosopher, who, had he lived now, would have retired to his *Tusculum*, there to get time to write against them. I have before observed, how he taxed *Epicurus*, and the Gentlemen of the *Epicurean* Sect, as Neglecters, or Despisers of *Logick*, and it gives me occasion to take notice, how Mr. *Lock*, in his Book of *Education*, and Dr. *Tindal*, after him in the *RIGHTS*, harangue it against Breeding Gentlemen in the two *Universities*, because they are taught *Logick* there, which they set forth with great Contempt under Ignominious Names ; as of *Babbling*, *Prating*, and *Pedantick* Philosophy, and, for the same Reason, that I fear *Julian* the Apostate endeavoured to deprive the Christian Youth of the Benefit of all Human Learning, by the Advantage of which, as their Apologies shew, they had been so enabled to Fight their Pagan Adversaries, and to Rout them, and also baffled him with all his Arts, and his Philosophers, with all the help of their Magick, and false Reasonings, by which they hoped to restore the Worship of their Gods. For the same Cause *Logick*, and the *Universities* where it was Taught, and Studied, are the Aversion of our *Deists* ; because the Knowledge of it, and Exercises in it, make the Gentlemen Educated there sharp in discerning True from False Arguments, and True from False Consequences, and ready, and dextrous in Solving the most Subtil Fallacies, and able at first view to distinguish betwixt mere Appearances, and real Reason, betwixt Witticisms and Solid Sense, betwixt Flourish, and Force ; and as quick in perceiving the Hollowiness of a Beautiful, and well-turned Period, as Animals, whose proper Food they are,

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can distinguish Rotten from Sound Apples, tho' never so fair, and deaf from good Nuts. I hope therefore, that *Logick*, and Logical Studies will always be encouraged in our Colleges, as long as the *Universities* stand, and never grow there into Diffuetude, or Contempt. I mean the *Logick of the Schools*, for want of being well grounded in which, it proceeds in great part, that so many young Gentlemen are so easily deceived, and carried off by the Writings of the Enemies of Revealed Religion, and swallow the Principles in them, absurd, and precarious as they are, without being able to bring them to the Test of True, and Strict Reason; or, which is the same, to the *Examen* of Logical Rules and Maxims, which they will not bear.

I have mentioned the *Logick of the Schools*, because I think it is plain, that Mr. *Lock* endeavoured to subvert it, and draw young Gentlemen from the Study of it by his Book of *Human Understanding*: Of which I dare take upon me, to say, that there is scarce one Argument in it against *Innate Ideas*, which he had not heard, or read in the *University*, upon the trite Question, commonly disputed on in the *Schools*, *An dantur innatae idæe?*

I might also observe, how much there is in it of School-Notions upon this Maxim, *Nihil est in intellectu, quod non prius fuit in sensu*: And, I think, I may say, That there is not one sound Notion in it, under his affected new Terms, to improve Human Understanding (I say, to improve, and not to Poyson it) which the *School Logicks*, and *Metaphysicks*, which are Subordinate to one another, have not taught under the old. I wonder none of either *University*, hath yet written to discover this; especially since * Dr. *Tindal* hath told the World, That the *Universities* are apprehensive of his Works, which they are afraid will let too much Light into the World, and improve Human Understanding more than is for their

* *Rights of the Christian Church*, p. 224.

to the following Treatise.

Interest. This gives me occasion to mention another small, but most excellent Book, Written with great Judgment, Smartness, and Ingenuity, which hath *let so much Light* into Mr. Lock's Writings, That no single Man, much less such Learned Societies as the Universities, need be apprehensive of them. On the contrary, I dare take upon me to say, that no competent indifferent Reader can peruse it with Attention, but must pity Mr. Lock, and almost despise his Works, in which he hath shew'd so much Artifice, and is so inconsistent, and contradictory to himself. The Title of the Book is that in * the Margin, and the Treatises of Mr. Lock, out of which the Author hath Collected his Account, are,
1. *His Thoughts of Education.* 2. *His Essay of Human Understanding.* 3. *His Reasonableness of Christianity.* 4. *His Vindication of it.* 5. *His Second Vindication of it.* 6. *His First Letter.* 7. *His Second Letter.* 8. *His Third Letter.* The Person who wrote this little Book, was one of the first Magnitude for Learning, much exceeding Mr. Lock in Intellectual Acquirements, and not inferior to him in any Intellectual Abilities; and had it been Mr. Lock's good Fortune but to have had a good share of his Learning, he had never written those Books, and Letters, for which, to his Everlasting Dishonour, the Deists, as it were, Canonize his Memory. I am sorry I have so just an Occasion to Write in this manner of a Person, to whom God, and Nature gave so many excellent Talents, which he might have laid out to much better Purpose, and more for his own Praise, and the Honour of his Lord and Saviour. But, however, I hope he Died in the True Faith, which he had so Undermined. For I have been particularly informed by a Person of

* *An Account of Mr. Lock's Religion out of his own Writings, and in his own words: with a twofold Appendix. I. A Specimen of Mr. Lock's way of Answering Authors out of his ESSAY. II. A Brief Enquiry, whether Socinianism be justly charged upon Mr. Lock. London, Printed, MDCC,*

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great Credit, That at his Approaches towards Death, he made use of the Prayers in the *Church's Office for the Sick*; of which the most proper for a Dying man, conclude, through *the Merits, and Mediation of our Lord Jesus Christ*; and God, I trust, forgave him all his Errors for *Jesus Christ's* sake. Perhaps it may be some Mortification to the *Deists*, and help to encrease their Rage against *Colleges, and Priests*, to let them know, that he, who Wrote the Book, above-mentioned, was a Priest, and that he wrote it in a College, famous for Learned Priests. But if it have this effect upon them, I hope it will have a contrary Effect upon serious Christians of all Ranks; and not only let them see, how agreeable it was to the Divine Wisdom, to appoint an Order and Succession of Men for the Defence of the Gospel, but encrease their Love and Reverence for the Sacerdotal Order, when they shall see their Clergy now after the Example of the Apostles, and Apostolical Fathers, defending, not only this, or that particular Gospel-Doctrine, but the whole Evangelical System, I mean our whole Catholick Christianity, against a Set of *Antichristian Heretics*, who are endeavouring to carry the World from the *Light of Grace*, back to the *Light of Nature*, from the Principles of Revealed, to the Principles of Natural Religion, and have bound themselves, as it were by Vow, to Extirpate Christianity; and, in order to that, to destroy the Christian Priesthood, which is the Bulwark thereof. I have said, *from the Principles of Revealed, to the Principles of Natural Religion*; because in this the *Deists* of all Sects agree: But such *Deists*, as Dr. Tindal, and that Gang, have razed the Ground and Foundation of both, as is shewed in this Treatise. While I am speaking of Books written against Mr. Lock, I should be unjust to the Merits of another Priest, the Reverend Mr. L E E, should I forbear to mention * his

* London, Printed for R. Clavel, and C. Harper. 1702.

to the following Treatise.

Antiscepticism, or Notes on Mr. *Lock*'s ESSAY, concerning *Human Understanding*, which deserves to be read by all Learned Men. I am perswaded, had Mr. *Lock* foreseen, that such a Book would have been written against his ESSAY, he would never have wrote *that*, and if he read it before he dyed, it must needs have been Matter of Grief, if not of Humiliation to him, to see his Book, which all the *Atheists*, and *Deists*, and *Scepticks* of the Age cried up for a Performanee above whatever had been done by any Philosopher, so perfectly demolished from part to part ; that like a *dismantled Fort*, it will never hereafter be a Defence, or Refuge for that unhappy sort of Men. Let our *Deists*, or *Scepticks*, any of them answer Mr. *Lee*, if they can, or let them get their *French Champion*, Mr, *Le Clerc* to Answer him for them ; or else, because they cannot answer him, no longer pretend, that he is not worthy of their Notice, or an Answer from them, as I am informed the constant *Circulator* from Shop to Shop among the *Booksellers*, hath the Assurance to affirm.

I have observed before, that the Author of this Treatise, hath taken notice of the Cunning, and Crafty Art, which the *DEISTS* have used to deceive the World, by using the Terms of Natural, and Revealed Religion in a quite different Sense from that, in which they are received, and understood by other Men. To which I may add two other of their Wiles, which they practise after the Example of all other Sects, and Heresies, that are, or have been in the Church ; whereof the first is to endeavour to evacuate the Authority, and elude the Force of the Scriptures, by interpreting them in, and to such Senses as are contrary to those, in which they have been understood, and received by the Catholick Church. I shall not insist upon what Interpretations we have already had from some of them in their Books, but only remind the Reader of what Expositions of Scripture he may expect from Dr. *Tindal*

to the following Treatise.

in his † next Volume, where he saith,
* *Rights*, p. 314. If he may be allow'd for a competent Judge,
the Reader will find a full answer to all the
Arguments drawn from Scripture, as well as Reason, for
the independent Power of the Clergy.

What turns, and interpretations of Scripture Men
may expect from him, may be seen in a Book which
that sort of Men printed against the Church and Clergy
the Year after the Doctor published his Book of *the
Rights*. The Title of it is this: *A brief discovery of the
False Churches, wherein the Rights of the Christian Church
are farther asserted by the Holy Scripture; done from an
Authentick M S. written in the Reign of Queen Elizabeth,
by Henry Barrow, a Member of the Honourable Society of
Gray's-Inn, who suffered death for his Nonconformity
to the Church of England. London, Printed 1707.* These
words in the Title, wherein the RIGHTS of the CHRI-
STIAN CHURCH are farther asserted, invited me, and
as it was design'd, without doubt many others, to turn
over the Book; and who ever have read Dr. Tindal's Book
of *the Rights*, and *This*, must needs suspect that the
Learned Doctor had been dabling in it before it was
publish'd, and taken out of it what he thought was most
for his Purpose and Design: As what he hath written for
*the Power of the People in every Church or Congregation;
and of their Right to choose their Ministers, to Reprove,
Rebuke, Admonish and Depose them, that under the Gospel,
no Man more than another, can be a Priest.* As in like
manner in what he hath written against the Universities,
and the Education of Youth there, against Priests and their
Maintenance; against the observation of Holy-days; against
additions to the institution of the Holy-Sacrament; against
the Church of Rome, being a True (i. e. a Real) Church,
and with the same design to invalidate the Succession of the
Church of England; and lastly against the Power of the
Keys, or Excommunication, as administred by the Bishops.
All these things are to be found in the brief Discovery of false
Churches, as may be seen, by any, who will but cursorily
peruse

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peruse it. And, as *Lewis du Moulin*, in his *Parane-*
fis, Fasciculus Epistolarum, and *Fugulum Causæ*, borrow'd
from the *Brownists*. So the *Deists*, in their Book of *the Rights*
have also pilfered from him; and he is as fit a Writer to
be set out in a new dress against the Church and her
Priesthood, as any in the Independent pack. He I say, of
whom † *Monf. Mussard* tells us in his

Letter to *Monf. Tronchin*, that *Bochard*
said, That he was *Caput tribus Anti-*
cyris vix Sanabile, so like a Mad-man

† *L. Molinæi Fa-*
sciculus Epist. Lati-
ne & Gallice, p. 156.

did he write. One of his Notions is, That Excommu-
nication is an Heathen Invention, and that the Christi-
ans borrowed it from the Heathens, particularly from
the *Druids*; and this you may see asserted in *the Rights*
of the Christian Church, p. 43, and 93. So as it asserts
with the *Brownists* and *Independents*, that every Church
or Congregation hath Power to depose its own Minister:
So we are told in it, That the way of doing it, is for
the People to send their Minister word, That they have
no farther occasion for his Service; which are the very
Words, as well as the Notion of *L. Du Moulin*, in his
first Epistle to *Monf. Mussard*, *Pariter post amotam potesta-*
tem Ecclesiasticam, depositio non erit potestatis illius productio,
sed mera declaratio, & testificatio, quod Ecclesia nolit ul-
terius uti ministerio hujus, aut illius. He also Argues in
the same manner as *Du Moulin* doth from the † Order
of Bishops, as Heads of their Diocesses
made up of many Congregations, and
the Power of Archbishops, as Head of
Provinces made up of several Diocesses to the Power of
the *Pope*, as Universal Bishop; asserting, as he doth,
That the *Arguments for one hold as strongly for the other*,
and that a Popedom is *unavoidable*, if a Bishop be Su-
preme in his own District, and the Center in it of Catho-
lick Union and Communion.

† *The Rights*. p.
384, 385, 386.

This is the Man who will give us new Interpretati-
ons of Scripture against the *independent Power of the*
Clergy from these and such like Schismatical Dreamers,
and

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and Makers of new Schemes for *independent* congregational Churches, contrary to the common and consentient Doctrine and Practice of the Universal Church. I say of *independent* congregational Churches; not only *independent* of one another, but of Dr. Tindal's Magistrate, or his Master's *Vice-God*; and will it not be Wise and Proper Work in that Man, to answer all the Arguments taken from Scripture for the *independent Power of the Clergy*, who makes every *pretended Church*, or religious Congregation independent of the *State*, and their Ministers, accountable to none, but their Flock? I may presume he will answer the Arguments taken from Scripture, against the *independent Power of the Clergy*, by Interpreting the Texts of the Holy Code, which shew their Power not to be of Man, but God, as he hath done others which speak of the *Mission* and *Commission* of our Lord, denying that he came like *Moses*, as God's Vicegerent, or Viceroy; or that he was his *Envoy*, or as such, was a *Legislatour*, or that his Gospel is a *Law*, tho' nothing can be plainer in any other Writing, than it is in those of the New Testament, that *Christ* was God's Vicegerent as well as *Moses*, and as such gave Laws as the *Jewish* Legislatour did, only with this difference, That *Moses* gave Laws to one Nation only, but He to all the World, in which he hath a Kingdom, greater than the Kingdom of his Father *David*; and that all who are called, are bound, at their utmost Peril, to render themselves his Subjects, whether the *Magistrate* will or no. Let us a little consider some of these Texts, which relate to our Saviour's Mission and Authority directly opposite to this grand *Heretick's* Doctrine, who affirms him to have come as a private Person. Such are these: *And thou Bethlehem, in the Land of Judea, art not the least among the Princes of Judah: for out of thee shall come a King, who shall Rule my People Israel.*

†ΗΓΟΡΜΕΝΟΣ. Matth ii. 6. The Father judgeth no Man, but Committeth, all Judgment unto the Son ———

and

to the following Treatise.

and hath given him || Authority to execute Judgment also, because he is the Son of Man, John v. 22. 27. And Jesus came and spake unto them saying *, All Power is given unto me, both in Heaven and Earth, Go ye therefore and make all Nations my Disciples, baptizing them, &c. and teaching them to observe all things whatsoever I have commanded you, &c. Matth. xxviii. 19, 20. All things are delivered to me of my Father, Matth. x. 27. chap. xi. 27. He * whom God hath sent, speaketh the words of God, Joh. iii. 34. The Father loveth the Son, and hath given all things into his hand, John iii. 35. Jesus knowing that the Father had given all things into his hand, and that he was come from God, &c. John xiii. 3. These words spake Jesus — glorify thy Son as thou hast given Power over all Flesh, that he should give eternal Life to as many as thou hast given him, John xvii. 1, 2. Peace be unto you, as the Father † sent me : So send I you. — Whosoever Sins you remit, they are remitted unto them, and whosoever Sins ye retain, they are retained, John XX. 21, 23. As thou hast * sent me into the World ; even so send I them. John xvii. 18. I am not sent, but to the lost Sheep of the House of Israel, Matth. xv. 24. Now I say that Jesus Christ was a Minister of the Circumcision for the Truth of God, i. 8. That he was God's Minister of the Gospel to the Jews, as he said, Matth. xx. 28. I came not to be Ministred unto, but to Minister. Christ Jesus was faithful to him, who appointed him, as Moses was, in all his House ; for this Man was counted worthy of more Glory than Moses — And Moses truly was faithful in all his House, as a Servant, but Christ as a Son over his House, and whose House we are, Heb. iii. 2. 5.

He

|| ΕΞΟΥΣΙΑΝ.

* ΠΑΣΑ ΕΞΟΥΣΙΑ.

* Ον γὰρ ἀπέ-
στειλεν ὁ Θεός.
i. e. He, who is
God's Apostle.

† Καθὼς ἐπέσταλκέ με ὁ πατὴρ, i. e. as the Father hath made his Apostle : So I make you mine.

* Καθὼς ἐμὲ ἐπέστειλας. ἐκ ἐπέσταλην.

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He who † sent me to Baptize, John i. 33. That I may do the Will of him who sent me, John iv. 34. He that knoweth not the Son, honoureth not the Father who sent him, John v. 23. He that knoweth my word, and believeth on him who sent me, v. 24. There is one Lawgiver, who is able to save and to destroy. Where many Copies have, there is one Lawgiver and Judge, James iv. 17. Hence, with respect to the Mo-
saical Law, the Gospel is called by this Apostle, the Law of Liberty, and perfect Law of Liberty. The Law of that Lord, and King, and Potentate, so called, 1 Tim. vi. 15. until the appearing of our Lord Jesus Christ — who is the blessed, and only Potentate, King of Kings, and Lord of Lords. To these let me add the Scriptures which speak of His Covenant or Contract; not the Horeb, but the Jerusalem Contract; not the Covenant of the Bond-Woman, but of the Free. For these are the two Covenants, saith the Apostle, Gal. iv. The old Covenant of the Law, or the Horeb-Contract, of which Moses was Mediator, and the new and better one of the Gospel, of which Christ is Mediator, Heb. viii. 6. xii. 24. ix. 15. a Covenant or Contract established upon better Promises, which he, as Lord, uses to command Men, not to refuse, at their utmost Peril, and to accept him as their Lord and King, and to obey him as such. It would make a Tract by itself to cite all the Places of Scripture that mention him as a Master, a Lord, a King, and speak of his Dominion, Reign, Government, Throne, Covenant, Kingdom, and Commandments, and their Sanction by Rewards and Punishments. But these are enough to demonstrate, That he was the Christian Moses, the Apostle, the Missioner, the Minister, and the Lawgiver of his Father, the Mediator of the New Covenant; and that the Gospel is a Law, contrary to the Blasphemies of the Deists, and particularly of Spinoza, and the Captain of his

† Ὁ πέμψας με, i. e. who made me his Envoy or Missioner. The same word is used in the other Texts, and in twenty Places more of St. John's Gospel, particularly ch. xx, 21. Even so send I you. Καὶ γὰρ πέμπω ὑμᾶς.

to the following Treatise.

his School, Dr. Tindal, who as I still must observe, hath had the Folly and Impudence to evade the Force and Evidence of these Texts, by saying, That Christ came as a Private Person, that he was not God's Viceroy, as Moses was, nor made any Contract with the People, as he did, nor did *they* (O most Blasphemous Expression!) confer any Legislative Power upon him. Thus is he Blasphemed by them, who obtained a more † excellent

Ministry under God, than Moses, nay, a more * excellent Name and Ministry under him, than any of the Angels: And by such Turns, Elusions, Evasions, and Misconstructions of Holy Scripture (the Wiles of the Devil) we may expect all the Places of them will be perverted, which speak of the Mission and Authority of the Apostles, who were sent by Christ, as he was sent by his Father, to Command People every where in his Name to Repent, and to Plant and Govern Churches, as his Apostles and Vicegerents; as likewise all those which mention their Mission of others, with the same Authority: I say we may expect all those Scriptures to be in the same manner Wrested, and Perverted by Dr. Tindal in his next Book, which undoubtedly will improve human Understanding, more than is for the Interest of Priests, and let more new Light into the World, than Priests who have so long kept Men in Darkness, desire it should see. They must all be explained away from the Spiritual Power and Superiority of the Clergy in such a manner, as is agreeable to the noble Hypothesis of the State of Nature: the natural equality of Men, and the unalienable Rights of Mankind. They must be turned from the Sense in which they have been of old understood by the Catholick Church, and received into another, which will resolve all the Ecclesiastical, as well as Civil Power into the Choice of the People, and make the People, as well as the Prince, their Minister, whom they may put away, or choose at their Pleasure.

† Heb. viii. 6.

* Heb. i. 4, 5, 6, 7, 8.

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This must be a malling Book to the *Priests*, who of all Religions are the same, and have equally Enslaved all Mankind. O Wicked Priests! O Crafty, Knavish Priests! who concealing their common Mushroom-like Original with other Men from the Earth, and their Natural Equality with them, have Lorded it over Mankind, even over all the People of the Universe, filling their Minds with Superstitions, and Panick Fears of a God, of a God above Nature, of a Miracle-working God, a Vigilant, Busy, Omnipotent, Great God, who is all pure Act, that Governs the Natural, and Moral World, that sees, and hears, and cannot but see and hear what Men do, and will call them to account for their Actions, and by such Slavish Doctrines, worse than that of Non-Resistance, make them put on their own Chains, cripple their Faculties, tie them up from the Privilege of free Thinking, prevent, disturb, or Interrupt their Enjoyments, and make them uneasy in the midst of the greatest Pleasures. O Damn'd, Cursed Priests! who have equally deluded all Mankind by their *Priestcraft*, and Tyrannized over them all, over Christians ever since Christ, over Jews ever since Moses, and by the *Patriarchal Priest-craft* from Noah, nay, even from the beginning of the World.

But O unhappy Christendom! who art a Spiritual Babylon of Priests, an Oeconomy of the most curious Priestcraft, oppressed by the Numberless Host of the Clergy, who live by Robbery of thy People, Enslaved by an Hierarchy, a Persecuting, Creed-making Hierarchy, who have made themselves Lords, even over our Understandings, and depriv'd us of our Natural Right, and Unalienable Liberty to chuse what Deity we please, and to Worship him in what manner we think fit. And O most unhappy England! who hast so many Colleges, Seminaries of Priests, more in Number, and more Rich and Glorious than in other Countries, Founded most of them by Priests, whose Statutes Arm their Governours with Arbitrary Power to press the Members for the Service of the Priesthood, and where the Youth of our Nobility, and Gentry

to the following Treatise.

Gentry are Trained up to Unmanly Servile Principles, to Honour their Parents, as next under God, the Author and Fountain of their Beings, and also to obey them for his sake, as Chiefs under him in their Families; to fear God, the God of Nature, the God, whose Providence is over all his Works, the God, who doth whatsoever he pleases, both in Heaven, and Earth, and for his sake, to Reverence his Priests, and to be subject to the Supream Civil Potentates, because they are his Ministers, and have no Superior but him. It is long of these Nurseries of Priests, and the Doctrines taught in them, that we cannot set our Country at perfect Liberty, as we desire. It is long of them, and their Commentaries upon one of Moses's Commandments, that we cannot make Men believe † that as soon as they come to Reason, they are free from the Yoke of Paternal Power, that they have no Obligations to their Fathers, who begot them for their Pleasure, nor to their Mothers, who bore them for their Ease; that Priests without Distinction, Priests of all Ages, Patriarchal, Jewish, and Christian, as well as Pagan Priests, are and always have been Cheats, and Impostours alike, and that Kings are the Servants of the People.

I hope every true Christian Reader will forgive me this long Irony against our Deists, which I thought might

† These impious Sayings are commonly in the mouths of Atheistical men, and Deists: And they are contrary to the Doctrine which the Light of Nature, and all undepraved Mankind, particularly of the Pythagoreans, who founded the Duty of Children to their Parents primarily, as to the of Principles of their Being; and secondarily as to their Benefactors. And therefore it was a Maxim among them, That of all sorts of Injustice, it was the greatest to make a Division between Parents and Children: which these Sayings effectually promote, when hearkned to. And the Atheistical Men, and Deists, who so often use them, may, if they please, Blasphemously apply them to God, who is the first Cause, Principle, and Author of all Beings, that made all things for his Pleasure, and takes delight in the Works of his Hands, nay, in the Work of Redemption, as well as Creation; but according to this way of Arguing against Parents, we have no Obligation to God as Creator, or Redeemer, because he made us, and Redeemed for his Pleasure, and to manifest his Glory.

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be a proper Introduction to their next *Satanical Wile*, which is this; That because they know the received Doctrine and Practice of the Catholick Church to be contrary to their Interpretations of Scripture; and that we shew it to be so from the concurrent Evidence of Ancient Ecclesiastical Writers who were *Priests*: Therefore, with all Malice, as well as Art and Impudence, which *Hereticks* never want in Perfection, they have devoted themselves to write, and speak against the *Christian Priesthood*, as if it were nothing but *Priestcraft*, in which Antichristian Calumny and Accusation, they involve all Christian Priests alike; the Primitive, and Apostolical, as well as their Successors, the Ancient, as well as the Modern, Saints, and Martyrs, as well as those, who were none, *Popish*, as well as *Protestant* Priests, and Councils, to bring their Authority, if it were possible, into Universal, and utter Contempt, that it might be of no Force or Weight, when produced against them.

This is the Design, for which these *Men of Matter* write all their Books, and for which in particular they wrote their *Book of the Rights*, the Foundation of which, as I must still put the Reader in remembrance, is the Absurd, Heathenish Notion of *the State of Nature*, and according to the Impious Accounts Men have of Priests, and Priesthood in it, all the Primitive Priests, and Bishops, who suffered Martyrdom; those who were Trained up by the Apostles for the Priesthood, and Consecrated, and Ordained by them; as for Example, St. Timothy, St. Titus, the Angels of the *Seven Churches*, St. Clemens, St. Polycarp, St. Ignatius, and all the Bishops, Priests, and *Deacons*, mentioned in his Epistles, were all without exception, Cheats and Knaves.

To thy Writings, O Blessed Saint and Martyr! after those of the Apostles, we owe in most especial manner, all the Principles, which those whom thou wouldst have

to the following Treatise.

called * *Mad-Dogs*, call *Priestcraft*.
Thou wast a most early Author, and
Introducer of this *Craft* into the
Church. Though taughtest it in the Life-time of thy
Master, and Consecrator *St. John*. From Thee we have
learned to Usurp Authority over our Flocks, and to
challenge their Obedience as God's Ministers, and Ser-
vants, in whose Name we admit them into the Church,
and Administer Holy Offices to them. From Thee we
have learned our *High Flights*: Thou art one of those,
who have set up the *Ruling Church* so high, and taught
us Doctrines so inconsistent with our *Natural Rights*,
intolerable Doctrines, which make the People perfect
Slaves. Why didst thou teach us, *That he who Honours*
the Bishop, Honours God, and command the Laity to be
Obedient to the Bishop, as Christ was to the Father, and to
his Presbyters, as to the Apostles, and to Reverence the Dea-
cons [the lowest Order of the Clergy] as the Ordinance
of God? It is Thou, who taughtest the Divinity, and
true Humanity of our Lord, and maintainedst both a-
gainst the *Simonians*; that hast also told us, *That the*
Church is in the Bishop, that it is not Lawful without
him to Administer either of the Sacraments, and that that
Eucharist only is valid, which he Administers, or is Admi-
nistred by another, to whom he gives that Power, and that no
Administration is acceptable to God, but what he approves.
Why didst thou tell the Churches, that he who Honours
the Bishop, Honours God; and that to do any thing in the
Church without him, was to do the Devil's Work. Why
wouldst thou say, and say it with so much Assurance, that
thy Soul should answer for theirs, who lived in Subjection to
the Bishop, Priests, and Deacons? Why didst Thou
teach us, *That the Bishop was the Gift, and his Presbytery*
the Law of Jesus Christ; and that he was to be Obey'd in
all Sincerity, because he who doth not so Obey him, deceives
not the Bishop that is seen, but mocks the Bishop, who is
not seen [even Jesus Christ,] who is Bishop of Bishops, as
d well

*Κύνες λυσσωδεις,
ad Ephes.

A Preliminary Discourse

well as King of Kings, the only Universal Bishop, and Sovereign Pontiff, or High-priest of the Church ? Why didst Thou tell us, That *the Bishop presides in the Place of God, and his Presbyters as in a Sanhedrim of the Apostles, and that the Deacons had committed unto them the Ministry of Jesus Christ ;* and charge us, That *as Christ did nothing by himself, or by his Apostles, without the Father, So the People should do nothing without the Bishop and his Presbyters, and that those should be Adapted to these, to make an Holy Harmony, as the Strings are to the Harp.*

If these things are not true, if they are not the Doctrines, which Thou learnest at the Apostles Feet, we are miserably misled by Thee, who dost assure us, that the Spirit [*the Vicar of Jesus Christ, the Spirit of Truth, who taught, and shewed thy Master John all things*] *bid thee speak with a loud Voice, Obey the Bishop; attend to the Bishop, and to the Presbyters, and Deacons ;* and who also didst call *Jesus Christ to witness, that Thou spakest not this from Man, but that the SPIRIT bid thee say, Do nothing without the Bishop, keep your Bodies, as the Temples of God, love Unity, flee Divisions, and be followers of Christ, as he was of the Father.* Thus, O Glorious Saint ! O Blessed Theophorus ! have we learned our High-Church Doctrine, and all our Priestcraft from Thee, who learnedst it from the Apostles. If we are Deceivers, it is because we are deceived, and Thou hast deceived us, even Thou, O Theophorus ! in whom God dwelt ; Thou, who hadst so much Inspired Fortitude, as to despise the Fire, the Cross, the Wild-beasts, and all the Torments of the Devil. Thou, who thoughtest thyself so much nearer to God, as Thou wast to Martyrdom, and that all the way betwixt Thee, and the Amphitheatre, was between Thee and God : Thou, I say, hast deceived us ; nay, the Lord hath deceived us by thy Mouth, and we are deceived. But, O Glorious Martyr ! Thou couldest not deceive us, nor could thy Fellow-Bishop, and Fellow-Sufferer, St: Polycarp deceive us, who collected,

to the following Treatise.

lected, and preserved thy Divine Epistles to the Churches and who in his own Epistle to the *Philippians*, taught the same *High-Church Doctrine*, telling them, *that the Deacons were the Ministers of God in Christ*, and that they should be *Subject to the Presbyters, and Deacons, as to God and Christ*. Thus Thou also taughtest the Churches, O Blessed Martyr, who hadst a Heavenly Vision, and to whom this Voice came from Heaven *ἰσχυε, καὶ ἀνδρίζετο* *λύκαρχε* O Polycarp, be strong, and of good Courage. Your Doctrine, and Blood, O Noble Saints and Martyrs! are a Testimony against our Adversaries, and Blasphemers of the Christian Priesthood, and Religion, and to you, not to mention others, we appeal for our Justification against them. We neither Teach, nor Challenge, nor Exercise any other, or any greater Authority in the Church than you did, who could not but know the *Will of Christ, the Nature of the Gospel-Ministry, and the Constitution of the Church by Tradition from the Apostles, and the Sense of their Writings in all things, that belonged to Christianity, as a Society, as well as a Sect*.

But then, because being *Confessors, and Martyrs*, adds farther Weight to the Testimony of the Fathers I have Cited, and Veneration to their Characters, as *Saints, and Apostolical Men*: Therefore the Deists have yet another Art of Undermining the Christian Priesthood, and Religion, by blasting, as much as they can the Glory of Martyrdom, and discrediting the Sufferings of the ancient Martyrs, by producing a few Instances among Hereticks, and others, forsaken by God, and left to their own Delusions, who with great Courage, and Constancy have suffered Death, as they are wont to say, through Desperation, Vain-glory, or the Power of Enthusiasm in a strong and exalted Imagination. This Evasion is here and there scattered in their Books, but they speak it more plainly, and amplify upon it in their Conversation, when they meet with Persons, whom they think they can deceive. But all the Blasphemers can say,

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amounts to no more, than what hath been observed a thousand times by Christian Writers ; That as *Satan*, by God's Permission hath had his Workers of false Miracles, his false Prophets, and Teachers, his false Churches, or Synagogues ; so he hath had his false Martyrs, as *Vaninus*, *Servetus*, and our *English* Regicides, who bore their Testimonies to their Execrable Principles, and Practices with there last words. One we had since, who dyed, bearing his Testimony to Common-weath-principles ; but as there are Rules, by which we distinguish true from false Prophets, and Divine from Diabolical Miracles : So are there Rules sufficient to distinguish God's Martyrs from the Devil's. But this is not a fit place to enter upon that Theory, it is enough to mention it here, and Learned Men will undoubtedly treat at large upon it, and as the Dignity of the Subject requires, if these common Enemies of Christianity give just Occasion for such a Discourse.

These are the old *Serpentine Arts*, by which they get their Damnable Doctrines, and the Books in which they Publish them, Admittance into the World, and Entertainment in it. Priestcraft, Enthusiasm, and Superstition are the Lines in which they Intrench themselves. If we bring *Antiquity*, and *Universality* against their *Novelty*, then the Primitive Priesthood in all the Primitive Churches are involved in the common Charge of *Priestcraft*, as well as the Priesthood of Modern Times. Do we appeal to the Sanctity, and Sufferings of the Primitive Clergy ? Enthusiasm, and an heated Imagination, they think is Answer enough to that. And though one would think, no Person in his Wits should be misled by Men of such precarious Principles, and silly Ways of Arguing, as the *Deists* use ; yet there never wanted Men of all Sizes of Understanding, who being bribed by their Vices, or some Worldy Interest, or blinded by Suspicion and Jealousie, natural to some Tempers, or by a Love of Novelty, or Affectation of Singularity, or a haughty Opinion

to the following Treatise.

pinion of their own Understandings, which we call *Self-Conceit*: I say, There never wanted Men of all sizes of Understanding, who from some, or more of these Causes, did not hearken to the vilest Hereticks, till at last, being forsaken by God, and left to their own vain Thoughts, they became Partizans with them, and cryed them up for *bringers of new Light into the World*; that is, of new, and large Principles, to set Men, and their Understandings free from the Servitude, and Belief of the old. From hence it proceeds, that we see so many crawling backward with Dr. Tindal's Cancer-motions from Christianity to Paganism, from Revealed Religion to the Light of Nature; as he, who said, *he went with more Devotion to a Flower in his Garden to Worship God there, than he went to Worship him at the Altar*. And from hence, it also proceeds, that so many otherwise at difference among themselves, have happen'd to agree in Commending that Master-piece of Satan, the *Book of Rights*, which is written with all Contrivance, to please, not only the common Enemies of Christianity, but all Sects, and Heresies, that in any wise pretend to be Christians, though unworthy of that Name. The *Scepticks*, and *Latitudinarians* praise it, because it is the *Common-Place* of all the Free-Thinkers, the very Sink, into which are emptied all the *large Thoughts* of our Modern *Eleutheropolitans*, who for above forty Years have been endeavouring to set Mankind free from the old, received, narrow, slavish Principles, and above all, from that of the Necessity of a Priesthood, and Revealed Religion, under which the Christian World hath groaned for seventeen hundred Years. The *Atheists* praise it, because the God, and Principles of *Spinoza*, upon which it is founded, will bring its Profelytes to them, if they proceed so far, as to commence the Author's Compleat Disciples.

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All other Sects among us, who profess Christianity, praise it, because it is levelled against the *Church of England*, as *Reformed*, as *Episcopal*, as *National*, and as in her Doctrines owning her Sovereign to have no Superiour but God. Upon the first account it hath merited the Praises of the *Romanists*, as well as their Pardon for seeming to say something against them. Upon the second, It hath gratified all our Sectaries, and especially the *Presbyterians*. Upon the third, it hath more particularly obliged the *Independent*, or *Congregational Churches*, which he hath exempted from the Power of the Magistrate; to whom he hath *de alto*, & *basso*, subjected the National Church. And upon the last account, The *Commonwealth-Party* cry it up for the best Book that ever was written, for making the Magistrate the People's Servant, whom they may call to account, and turn away when they find Cause; *i. e.* as often as they have a mind to do it. It hath mightily endeared the *Socinians*, who blazon its Praises, because it hath undermin'd the *Doctrine of the Holy Trinity*, and the *Godhead of Christ*. And lastly, It hath very much engag'd the *Anabaptists* and *Quakers* in its Praises, because the Author hath written with all his Might and Malice, against *Tythes*; and discovered that noble Saying and Theorem of *Spinoza*, that in the Christian Religion, *no one more than another can be a Priest*.

Such is the Matter, and such the Modification of the Book of *the Rights*, that Commonplace-Book of *Atheists* and *Deists*, made up of a mixture of their Principles, as the Poets feigned *Orion* was made of the Piss of the Gods. One of the *Deists*, or *Atheists*, so little difference is there between them, told one of my Friends, That it was some time in Mr. *Lock's* hands before he died. Whether that great Man was *Jupiter*, or *Mercury*, or *Neptune*, that pissed in the Ox's Hide; or only Director or Supervisor of the Work, I cannot tell. But this we may be sure of, That it must come from his Hands with all possible

to the following Treatise.

sible Advantages and Improvements, and finished in every Evil respect, for which it was composed against the Doctrines, Government, Discipline and Priesthood of the Church. A Book it certainly is so very well contriv'd for Mischief, that the Ingenious Author of the Dialogue betwixt *Timothy* and *Philatheus*, in the Dedication of his excellent Performance to the *Grand Committee of Religion*, exhorts them to doom it, as they did the Books of *Asgil* and *Coward*, to the Flames; as being a *Complication of all that is Pernicious and Abominable, in which there is nothing truly valuable to Britains, Protestants, and Men, but what is notoriously Prostituted and Abused.* He (saith he of *Philatheus*) hath rent the vail of the Temple in twain, and made a Breach wide enough to let in *Anarchy and Confusion*: He hath tumbled the Throne down to the Ground, and laid the Mirre in the Dust.

Such dangerous Principles, published with so much Art, supported by such Strength and Numbers, and propagated in all Places by so many Partizans against Reveald Religion, must needs be dangerous to the Church, if care is not taken to restrain, those who are still suffer'd to Talk and Write them with the same liberty as they have done for some Years. Indeed, had due Care been taken, they should have been Censured in the Beginning, and crushed like the Cockatrice in the Egg. The Holy Churches of old thought themselves obliged in Christian Prudence and Policy, as well as by their Pastoral Duty, to suppress Schisms and Heresies at their very first appearance, and ever thought there was danger to the Flock, when Men began to hearken to the Publishers of them, and follow them, though their Principles were never so Silly, so Absurd, or so Blasphemous, and contrary to the plain Word of God. For if the Body is in danger, when it is like to lose, but a Joint or a Finger; how much more is it in danger, when it is like to lose many Joints, or whole Limbs, as the Church hath done by the prodigious encrease of *Quakers*,

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kers, who being neglected for a long time, as the Sillyest, and most Absurd of Sects, are now become so considerable for Strength and Numbers, as to despise the Church almost, as much as she formerly despised them.

They had not, as the *Deists* have, Men of Education, Family, Estates, Parts and Learning among them; but while they slept, who should have been more vigilant, these Tares grew up, and we now see what Mischief they have done in the Field of the Church. What Increase then, what Gangrene-increase may we expect among the *Deists*, who are Men of Parts and Pens, and Worldly Interest, if they are let alone to Corrupt the World, and draw them to *Spinoza* from *Christ*. It is not enough to say, That the Church is founded upon a Rock, and that the Doctrines of the *Deists* are Wild, Precarious, and Phantastical; for though it is true, That the Church is founded upon a Rock, yet God for the Sins and Negligences of particular Churches, and want of Discipline in them, shall suffer the Gates of Hell to prevail against them: And as mad, and absurd, and blasphemous as the Doctrines of any Hereticks can be; yet through the Corruption of Human Nature, they shall prevail if the Governours of the Church do not exert themselves with Vigour against them, as the Gnostical Doctrines, not only absurd, ridiculous, and blasphemous, but obscure, as they were, had in a manner infected the whole old *Gallican Church*, till *Irenæus*, Archbishop of *Lyons* rose up almost too late to preach, and write against them.

Nay, I think it the Interest of all *States*, as well as the Duty of all *Churches*, to extirpate the Doctrine of the *Deists*, whose Principles of Government are as dangerous to Civil, as to the Ecclesiastical Common-Wealth. For in the *Book of Rights*, they have taught the World That the Magistrate, in all Governments is the People's
Servant,

to the following *Treatise*.

Servant, which is *Rebellion*, and *Regicide* in the Seed ; and that *People cannot be bound by any Laws, but by those of their own making, and choosing*: which, not to shew what a vast Majority this Maxim of Government discharges from all obligations to our Laws, occasioned Mr. *Molineux* to write to Mr. *Lock* in these, or the like Words ; *How justly they can bind us without our Consent, and Representatives, I leave the Author of the two Treatises of Government to consider.* And afterwards he wrote a small *Octavo* upon that Subject, entitl'd, *The Case of Ireland's being bound by Acts of Parliament in England, stated.*

But till it shall please God, to give our Ecclesiastical and Civil Superiours more leisure, and opportunities of enquiring into the dangerous Principles of the *Deists* : Let us consider the great Obligations we have, as private Christians to discourage them ; and so to demean our selves towards them, as I have shew'd all good Christians, and Societies of good Christians, would have done in the Primitive Times, if they had then publish'd their Doctrines, and acted the Part they now do. I have taken upon me to speak this to Christians of all Ranks, to those of Honour, and Quality, as well as others ; nay, to them before others, because their Examples are of greater influence, and will have more considerable Effect, wherever they are pleas'd to discountenance the Principles of *Deism*, and those Traitors to Christianity, who take all opportunities to pervert the World with them. The Members of all other Societies cannot endure the Enemies of them ; and why should not we then, who have given up our Names to Christ, and are Members of his Mystical Body, the Church, and Citizens of the *New Jerusalem*, be as faithful to that, as to any other Body of Men, to which we are related, as Subjects, Citizens, or Colleagues, and to our utmost

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most Power, defend it against those, who seek its ruine, and with more than *purely Human Malice* endeavour to destroy it, Root and Branch, Name and Thing, from off the Face of the Earth. The Church is the noblest Society in the World, which hath Christ for its Head, and is of more Concern, than all others to the true Interests of Men ; and if we could arrive to such a Pitch of Primitive Courage, and Practice, as to set a Mark upon these utter Enemies of it by a different Behaviour from that, which we use in our Conversation with others, those distinguishing Signs of Censure and Disrespect, wou'd in some measure supply the want of Publick Discipline, and next to Judicial Proceedings, make their Principles to be detested, and reduce them to a very little Figure, and contemptible Condition in the World.

I thank God, and my dear Lord, and Saviour Jesus Christ, who hath enabled me to bear my Testimony against them, and their Antichristian Principles, and if what I have written here, or formerly publish'd against them, hath recover'd, or kept any though but one single Soul, out of their snare, and been as an Antidote against the Poyson of their Books ; to Him alone be the Praise, and Glory of it, from whom only I desire my Reward.

As to the *Appendix*, in which the Author of this Treatise hath consider'd, Mr. *Le Clerc's* Character of the Book *of the Rights* ; I shall say no more, than to express my Satisfaction, That Divine Providence hath raised up so many of late among us, to animadvert upon the loose, and dangerous Notions of that Foreign Writer, and what disservice he hath done *the Christian Religion*, by recommending many other as pernicious Books as that, in his *Bibliothèque Choisie*, and by taking all occasions in his other Writings, to derogate from the Authority of Catho-
lick

to the following Treatise.

lick Tradition, or the consentient Doctrine, and Practice of the Ancient Universal Church. He hath already done much harm to the Church of *England*, of which I pray God to make him sensible; and if at such a Distance, he hath infected like the Plague, how would the contagion spread round about him, should he come with all his *Latitudes*, *Wit*, and *Learning* to converse among us. But whatever Desires or Designs he hath had, or Encouragement he may have receiv'd, to come; I hope Our Almighty Guardian will keep him from the *British* Isle; or if he should suffer him to come among us, that his good Providence will not suffer him to be preferr'd, till he hath made Satisfaction to Christianity, to its Lord and Lawgiver, and to its Priests and Sacraments, by renouncing the Unchristian Principles and Doctrines of the Book of *the Rights*, which with so much hearty Affection, and so little Sense and Judgment, he hath recommended to the World. If the Reader think this Stroke upon him to be too severe, I refer him to the *Appendix* for my Vindication, where he will find an Excellent Account of his *Spinoza-Principles*, and particularly, how he owns *that Atheists* Account of the Original of Mankind, and the State of Nature, upon which he hath founded both Civil, and Ecclesiastical Societies, and by Consequence fundamentally subverts our Constitution both in Church and State.

GEORGE HICKES.

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tion, a State of Liberty or Nature. 92. Now,
This alone, is our Authors and his Master Spinoza's
State of Liberty or Nature, and all the Principles
in their Rights, do singly center in, and are immedi-
ately bottom'd upon this Atheistical Epicurean
Dream, which supposes there is no God who created
Mankind, &c. p. 93

Suppose that State, and you establish their Principles,
and vicê versâ : Suppose this Truth, viz. God freely
and designedly created Mankind, to obey,
love, fear, &c. Him, and you overthrow that
State, and vicê versâ. 94, &c.

All our Author's Principles being built upon, or deduc'd
from that State, are perfectly Atheistical. 96, &c.

All the Impious, Blasphemous, Atheistical Do-
ctrines hitherto quoted out of those Materialists, are
only the Shadows of Satan, his Depths being still
to come. 98

This will appear by considering the Hypothesis upon
which they ground their Epicurean State of Na-
ture. 99

SECT. VII. *Epicurus bottom'd that State, upon*
a 'Tis Likely, 'Tis Probable ; but Establish'd the
Existence of God, and other Principles which prove,
That his 'Tis Likely, and 'Tis Probable, are, not
only Unlikely and Improbable, but even Incredi-
ble and Impossible. 100

The Contents.

- And therefore the Modern Atheists endeavour to overthrow those other Principles of his.* Pag. 101
- The Characteristical Mark of an Atheist, with the Basis of his Hypothesis, viz. That there neither is, or can be in the Universe, any other Real Existence or Substance, besides Matter variously Modify'd, or One Only Eternal, Infinite Substance, which is both Cogitative and Extended or Material, and differently Modify'd in all Things.* 102
- Spinoza reduces this Atheism into a System, in a mere Senseless, but imposing kind of Prattle.* 103
- He maintains, that all Things are Eternal, that no Real Substance can be Created, that All that exists, is either his God, his One Only Material Substance, or one of its Modifications* 104
- His God, and All Nature, or the whole Universe is One, and the same Thing, and he manages his Scheme accordingly.* 105
- He teaches, That his God can no more act by a Liberty or Freedom of Will, than he can by a Liberty or Freedom of Motion and Rest.* 106
- That he is acted by an Absolute Necessity of Fate, and neither does nor can propose any End, or chuse any Mean to attain it.* 107
- That all Effects are produc'd by an Eternal Invincible Chain of the Laws of the Nature of his God, that is, of the Laws of Motion, Rest, Gravity, &c.* 108
- All Nature, or the whole Universe is this Atheists, and his Pupil our Authors God : What they mean by the Words Creation, Production, &c. explain'd.* 109
- No Real Substance constitutes the Essence of Man, or of any other Finite Being : They are only certain determin'd Collections of the Modifications of Spinoza's God, if you believe him.* 110
- He can produce nothing but various Alterations, or Changes in his own Modifications, and this too, Necessarily, and by an Immanent Action.* 111 &c.
- Epicurus

The Contents.

Epicurus own'd a Divine Nature, quite different and distinct from that Material Nature, which our Modern Atheists borrow'd from him, and Moulded into a God. Pag. 111

The Hypothesis now describ'd, Viz. That there neither is, or can be any God but all Nature or the whole Universe, is the only Basis upon which our Author's, and his Master's State of Liberty or Nature is bottom'd. 112 &c.

Epicurus is Atheistical, for denying the Providence of that Infinitely Perfect Being, whose Existence he own'd and prov'd : But Spinoza, the Original Author of the Rights, is an Eruption from Hell a downright Atheist, for overthrowing both the one and the other. 114 &c.

Our Author is Punishable for Publishing his Rights, since, they fundamentally subvert our Constitution both in Church and State. 116

His Book is an arrant Piece of Jesuitism : It's Original Author teaches, that Men are Necessary Agents. 117

That Human Mind is a part of the Divine Mind, upon which account they extol Human Reason so much : 'Tis their Divine Nature, or God, that Thinks, and Does the most abominable Things, that Mortals either Do or Think. 118 &c.

SECT. VIII. Our Author's Principles, and his pretended State of Nature have been fully Confuted by Dr. Cudworth, before they appear'd in his Rights. 121

The Doctor elegantly describes those Atheistical Politicians pretended State of Liberty or Nature, and proves it to be a Liberty from all Justice and Obligation, a Lawless, Loose, Belluine Liberty or Right to every Thing, i. e. To just Nothing. 122

He fundamentally overthrows their Atheistical Original of Civil Society's. 123 &c.

The Contents.

And their Artificial Justice, Injustice, &c. arising from Human Covenants, &c. Pag: 125

Which he shows to be only Jugling Equivocations, Atheistical Jugling Dreams, mere Folly. 128 &c.

He proves that their Principles give the Mobb a Right to disobey the Laws, to Rebel against the Sovereign, nay to Poyson or stab Him, if they fancy the Parricide might turn to their private Advantage, and all this, without committing any Sin, any Injustice, 128

He confutes our Author's whole Atheistical Scheme, and proves it to be absolutely inconsistent even with Civil Government. 129

S E C T. IX. *Our Author and his Masters teach, 'tis impossible Human Society's can subsist, without the Awe of some Invisible Power, and yet leaveno Invisible Power to create that Awe.* 130

Magistrates Created and Governing according to our Author's Hypothesis, wou'd be by Principle and Practice, the greatest Rogues and Villains Imaginable. 131

If his Design had been to Censure the Fault, Priestcraft, the Antichristian Usurpations, Sacrilegious Innovations, &c. of the Popes of Rome, wou'd have furnish'd him, an ample Subject to descant upon 132

Those Christians who persecute others for not acting contrary to God's own Word, are acted like our Author and his Masters, by Substances, which do not at all belong to their own Essences. 133

But the Design of the Rights, is that of their Original Author, Viz. To subvert the Christian Religion, the Existence of the One Only True God, and to introduce Atheism. 134

A List of the most important Terms render'd Equivocal for that Purpose, by those Men of Matter. 135 &c.

The State of Nature Christians, whose Rights are defended by our Author and his Master Spinoza, are the

The Contents.

the rankest sort of Atheists that then be either described, or conceived. Pag 137

Yet the unvary seduc'd by their Equivocations, mistake those Atheists, and miscall them Socinians, Deists, &c. 139

They are cited before Plato, Aristotle, and Epicurus from whom they borrow'd the Constituent Parts of their God, tho' those Philosophers themselves, own'd and prov'd the Existence of the only true God. 141

From those Materialists first Principle, Viz. That there neither is, or can be any other God, but their variously Modified one only Material Substance, Plato Demonstrates, that their second Principle is true, Viz. That they are only certain determined Collections of Modifications, subsisting in, and acting by a Substance which does not at all belong to their own Essences, that is, by the very Substance of the D 142

T H E
C O N T E N T S
O F T H E
A P P E N D I X.

T H E <i>Modern Atheists are so many Mechanical</i> Prothei.	Pag. 145.
<i>As appears by our Author's condemning in his Second</i> <i>Defence, what he taught in his Book, and in his</i> <i>First Defence.</i>	146
<i>He is guilty of manifest Prevarication, and gives the</i> <i>Convocation a Natural Right to Sit, Dissolve,</i> <i>&c. when they please, and to defend that Right by</i> <i>Arms.</i>	147 &c.
<i>And prepares the way for introducing Popery.</i>	149
<i>Remarks upon Monsieur le Clerc's Judgment and</i> <i>Extract of the Rights.</i>	150
<i>With the Method propos'd, whereby He Himself is prov'd</i> <i>to be a Spinozist.</i>	151
<i>In his Judgment, he is grossly mistaken, as to Matter</i> <i>of Fact.</i>	152 &c.
<i>And as to Matter of Right.</i>	154
<i>His Unmanly Tricks for promoting the Interest of</i> <i>the Rights.</i>	156
<i>That he is a Spinozist, prov'd out of his own Writings</i> <i>at large.</i>	157
<i>And that his God, and All Nature, or the Whole</i> <i>Universe, is one and the same Thing.</i>	162 &c.
	Tho'

The Contents.

Tho' what he has upon this Head, is only a Mixture of Ignorance, Blasphemy, Impiety, &c. yet he compleatly Establishes Spinoza's Hypothesis. Pag. 166 &c. Certain Definitions, Principles, and Corollaries laid down, in order to demonstrate, That he neither does nor can know what he says, when he establishes that Hypothesis. 170

'Tis Geometrically Demonstrated, that he neither does, nor can, That it is absolutely impossible for him to know what he says, when he Establishes that Hypothesis, or deduces any Conclusions immediately from it. 172 &c.

That all his Doctrine upon this Head, amounts only to a bare despicable Scepticism, and that no body else shall ever be able to succeed better in that wicked Attempt, than he has done. 175 &c.

ERRATA.

PAge 102. line 8. read *he* ; p. 111. l. 24. dele *but* ;
p. 113. l. 15. dele *having* ; p. 39. l. 24. r. *in-*
visible ; p. 42. l. 17. r. *invent* ; p. 58. l. 15. r. *cou'd* ;
and l. 17. r. *cou'd entrust* ; p. 100. l. 16. r. *Senselessly*.
Pray mend the rest with your Pen.

COTT.

Spinoza Reviv'd, &c.

S E C T. I.

HAVING examin'd the late Book misnam'd, *The Rights of the Christian Church asserted*, and discover'd, by its Contents, that its Title is Equivocal, that its most important Parts are manag'd accordingly, and that it fundamentally subverts, not only the *Rights*, but even the very *Being* of the *Christian Church* and of *Christianity* it self; several Reasons induc'd me to believe, that an Account of that Discovery would be useful to the truly Catholick, Christian, Protestant Church, and to All those who would guard against Imposture; which is the Apology offer'd for its being now made Publick.

The Author of those Equivocal *Rights*, concludes his long Preface in the following words: Tho',

" I can't be so little a *Protestant* as to say, according
 " to the usual Cant, I submit All to Mother Church;
 " yet, as the Part I take in this Controversy, demon-
 " strates I could have no Design but the promoting of
 " Truth, so if any shall convince me of a Mistake, tho'
 " in doing it he treats me ever so *Roughly*, I shall be
 " Proud of giving an Uncommon *Mark of Love* to Truth,
 " in Publickly Owning and Retracting my Error. *Pref.*
 " pag. 87. " Now,

Is not this very Solemnly and Seriously said? Would you not be convinc'd by those Words, that the Gentleman is in good earnest, and fully resolv'd punctually to perform this free and publick Promise? But, if you please, suspend your Judgment of this matter, till you are better acquainted with our Author's Principles, by reading the following Pages. For I know a Man, or rather according to his, and our Author's Principles, a *Modification of One Only Substance*, who publish'd in Print, That the *Pro-*
 B *moting*

moting of Truth was the *Only End* he aim'd at in writing. That he would be *Heartily Glad*, and *Publickly* recall his words, if any one cou'd shew him either Mistakes or Errors in his Book: And yet when this was Undeniably done, he never offer'd to perform his Promise. Those repeated and loud Pretences to support the Interest of Truth, Religion, &c. Those Solemn Assurances of being ready to retract upon Information, which we so often meet with in the Scriblings of our few Modern Men of *Matter*, of the *Modifications* of *One Only Substance* with *Spinoza*, are Only Blinds, mere Lures to ensnare the Unwary, and to impose upon the Inconsiderate. However,

I am ready heartily to concur in our Author's Design of *Promoting*, and being even *Proud* of giving an *Uncommon Mark of his Love to Truth*, by *Publickly Owning and Retracting his Errors*. I shall therefore shew him in his Book, Errors of the first Magnitude and Importance, of the greatest Danger and Consequence both to Church and State, to the present, as well as to the future Happiness of Mankind. I shall shew him that the very *Principle* upon which his Reasonings, Doctrine and Arguments are solely built, is it self, solely, wholly, and only grounded upon the single *Basis* of all *Atheism*, whether *Ancient* or *Modern*. This surely, if any thing, will make our Author *Proud* to give an *Uncommon Mark of his Love to Truth*, by *Publickly* owning and retracting his *Errors*; especially, since it will be perform'd without treating him *Roughly*. Whereby I would not yet be understood to mean, that I will not hereafter call our Author's Errors, Sophisms, Equivocations, &c. by their proper Names. No: Complements, ay, and Politeness too must give way, when the Interest of Truth requires it. But,

Still, in pursuing my present Design, I must not forget the great Obligations I owe, to those Worthy and Learned Gentlemen, such as the *Reverend Dr. Hickeys*, *Dr. Potter*, *Mr. Hill*, &c. who have excellently handled the Subject, and confuted the Errors in our Author's Book:

Since

Since by so doing, they have made my present Task a great deal shorter and easier than it would have otherwise been. For now, it will be limited to our Author's and his Master's own Doctrine, to dissect his Book, to lay open its horrid Principles, and expose the Equivocation in its Title ; to shew, that it is * *Spinoza's Rights of the Clergy*, Translated into *English*, and made worse than that Atheist himself made it ; to discover the New and most Absurd Sense, wherein its most important Terms are taken, such as GOD, Soul, Christ, Christians, Christian Church, Christianity, Man, Spirit, Spirit of Christ, Spirit of GOD, Holy Ghost, State of Nature, Natural Rights of Mankind, &c. to enquire into, and make appear what its genuine Doctrine is, how Dangerous both to Church and State, whence borrowed, what its Influence, whither it tends, what *Principle* it immediately stands upon, what the Hypothesis and its Attendants are, upon which alone that *Principle* it self, either is, or can be *bottom'd*, &c.

To prove that it fundamentally subverts the very Being of the Christian Church and Religion. The essential Constitution both of our Church and State. The Motives and Grounds of our Obedience and Loyalty to our present Sovereign the QUEEN. The only Grounds of Security upon which Foreigners come, either to Travil or Traffick into these Nations. The only Basis upon which the Alliances and Confederacies of Foreign Nations with us, is *bottom'd*. In one word, That it is Atheistical all over. Let us begin to make this appear. Now,

The *Principles* upon which our Author's whole Book is *bottom'd*, are establish'd in his *Introduction*, according to himself, to those who have examin'd it, especially to his Grand Advocate *Monsieur Le Clerc*. There you have

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the

* See Spinoza's *Lucii Antistii Constantis de jure Ecclesiasticorum, Liber Singularis, quo docetur: Quodcumque Divini Humanique Juris Ecclesiasticis tribuitur, vel ipsi sibi attribuunt, hoc aut falso impieque illis tribui, aut non aliunde, quam à suis, hoc est, ejus Reipublicæ sive Civitatis Prodiis, in qua sunt constituti, accepisse.*

the *Leading Principle* upon which the rest are grounded, to wit, our Author's *State of Nature*. Now he no where defines those Terms, as he ought to have done, if he would have dealt fairly with his Readers. For they are *Equivocal*, they might be taken in quite Different, nay in Opposite Senses, and the Stress of his whole Book is grounded upon their Meaning in his Discourse. But then this is an Artifice, but not the only one he borrowed from his Master *Spinoza*; who, upon the same Design, and for the same Reason, us'd the same Trick, left those Terms undefin'd in his *Rights of the Clergy*. Indeed if either of them had defin'd those important Words, he had plainly unmask'd the *Mystery of Iniquity*, which he endeavours to set off in Masquerade, and so ruin his own *Design*. Since therefore we cannot rightly and fully comprehend that *Mystery* and *Design*, nor clearly understand our Author's Doctrine and Principles, nor compleatly compass the End aim'd at in this Undertaking, without knowing what *Condition* it is our Author means by his *Leading Principle*, by his *State of Nature*; I shall use the following Method to make that Discovery, and to compass my present Design. First,

I shall give you the Titles of the Books and their Chapters, which our Author, and his Master *Spinoza* wrote upon the Subject before us; that you may thereby partly see, even before we come to examine their Principles and Doctrine, that our Author borrowed the Summ, Substance, Scope, Design and Title of his Book from *Spinoza*, tho' there are a great many things in it, which he borrowed from other Authors of *One Only Substance* with that *Atheist*. Secondly,

I shall set before you, in the full force of our Author's own Words, the most Pernicious and *Atheistical Doctrine* which he deduces from, or grounds upon their *State of Nature*: And immediately subjoyn, as I go on, the same Doctrine, as establish'd upon or deduced from the same *State of Nature*, by *Spinoza*, and a few other *Modifications* of his *One Only Substance*. Thirdly,

I shall

I shall shew the *Sense* wherein *Spinoza* and others do understand the words, *State of Nature*, and the Hypothesis antecedently establish'd or supposed by each of them, upon which alone their *Sense* of those Words is solely grounded, and from which alone it necessarily follows. And from the whole it will appear, Fourthly,

That our Author understands the words *State of Nature*, in the *Sense* wherein *Spinoza* and other Men of Matter take 'em, and deduces that *Sense*, from the antecedently suppos'd or establish'd Hypothesis, whence alone they deduce It, and upon which alone It can be grounded: Since he teaches the very same Doctrine which they maintain, and which cannot at all Subsist, but only upon their *Sense* of the words *State of Nature*, nor that *Sense* upon any other, but their antecedently suppos'd or establish'd Hypothesis. This,

Duly perform'd, will finish my present Design, and make it appear, That our Author is a Modification of *One Only Substance* with *Spinoza*, and that the Book Equivocally call'd,

*The Rights of the Christian Church,
Is Really,*

The Ravings of Epicurean Atheists.

This indeed is the proper Name of that Book, as I shall plainly shew in this little Tract. And since it is so, when in the following Pages I quote any thing out of it, or refer to any place in it, I shall always name the *Ravings*, and not the *Rights*. For its Doctrine, Reasonings and Arguments being solely grounded upon an *Atheistical Epicurean Principle*, it would be a downright Contradiction both in Sound and Sense, to quote, or to refer to the *Rights of the Christian Church*, for the Blasphemous Imaginations that are deduc'd from, or bottom'd upon an *Atheistical Principle of Pagan Extraction*: But very agreeable to the

B 3

Nature

† *Spinoza* dream'd, that there is but *One Only Substance* differently Modified in all the *World*: That that *Substance* is *G O D*: And that every individual *Man*, is a real Modification of that *G O D*.

Nature of the Things that shall be mentioned, and both to the Sound and Sense of the Name, to quote, or refer to *The Ravings of Epicurean Atheists*, for such horridly *Impious Atheistical Dreams, Fancies, Lies or Follies*. I say, *Epicurean*, because the only Principle upon which those *Ravings* are bottom'd, is Originally borrow'd from *Epicurus*, as we shall see afterwards.

I shall now begin with setting before you the Titles of the Books and their Chapters, which *Spinoza* and our Author wrote touching the *Rights of the Clergy*. Indeed the Latter has industriously endeavour'd to make the Titles of his Book and its Chapters, as unlike those of the Former, as he could. However, by reading both of them in two distinct Columns opposite the one to the other, you shall perceive in some Measure, that the one was borrow'd from the other: A Truth you shall evidently see, when we come to examine the Contents of the Books themselves, whose Titles you have in the following Words:

Spinoza's Rights.

“ *Lucius, Antistius, Constantius's* Singular Book,
 “ *Of the Rights of the Clergy*: Wherein 'tis made
 “ out, that whatever *Divine*
 “ or *Humane Right* is attributed to them, or which
 “ they ascribe to themselves, is, either *Falsely*
 “ and *Impiously* attributed to them, or else receiv'd
 “ It from No Other, than
 “ from the *Vice-Gods* of the
 “ Common-wealth or City
 “ wherein they live.

The Rights of the Christian Church.

“ The *Rights* of the
 “ Christian Church asserted,
 “ against the *Romish*, and
 “ All other Priests who
 “ claim an Independent
 “ Power over it.” *i. e. A*
Power not receiv'd from their
Vice-Gods, and consequently
Independent of them.

Now

† By the Term *Vice-GODS*, *Spinoza* understands the Civil Magistrates.

Now the better to understand the Titles of the Chapters in those *Rights*, you must know that *Spinoza* distinguishes *Religion*, into *Internal*, and *External*. The *Internal* is that which depends upon the *Acts* of the *Mind* only; and the *External*, is that which depends upon the *Actions* of the *Body*. The former neither is, or can be subject to any Laws whether Humane or Divine, neither is, or can be within the Reach of the Magistrates Jurisdiction, much less within that of any Sett of Priests whatever: But the Latter is within the Magistrates Reach, and 'tis he alone that has Power, and does commission Clergymen to take care of it; so that in Religious Matters, they are only his *Delegates* or *Deputies*, as our Author has it, or his *Stewards*, as *Spinoza* words it. If any thing else appears uncommon in these Titles, it shall be made intelligible, either immediately as we read each Title, or else afterwards. They run thus.

The Titles of the Chapters
in *Spinoza's Rights*.

C H A P. I.

“ Of Clergymen, and
“ that they are (*i. e. by the*
“ *Vice-God's Appointment*)
“ *Stewards* only of *External*
“ *Religion*. ”

The Titles of the Chapters
in the *Rights of the Christian Church*.

C H A P. I.

“ That there cannot be
“ two Independent Powers
“ in the same Society.

Under
which Title our Author discourses of the Origin and Extent of the Power of the *Vice-Gods*; and endeavours to shew, that in the Civil Society, there neither is, nor can be any Power independent of theirs, or which does not directly and immediately flow from them.

C H A P. II.

“ Of the Origin and Ex-
 “ tent of the Right and Po-
 “ wer of the Vice-Gods:
 “ (*i. e.* Magistrates) In or-
 “ der to make it appear,
 “ that all the Right and
 “ Power of the Common-
 “ wealth or City is lodg’d
 “ in their Hands ; and that
 “ the Citizens are vested
 “ with no Right or Power
 “ at all : ”

Consequently,

*There cannot be two Inde-
 pendent Powers in the same
 Society: (Which you see, is
 the Title of our Author’s
 first Chapter.) That is, there
 cannot be any Power at all in
 the same Society Independent
 of the Magistrate, or which is
 not directly and immediately
 deriv’d from him. Thus our
 Author inverts Spinoza’s
 Order. Thus he converts
 Spinoza’s Conclusions, into
 Titles of his Chapters, as we
 shall more fully see hereafter.*

C H A P. III.

“ That the Natural E-
 “ quality of Mankind is not
 “ in private Persons chang’d,
 “ by the Institution of a
 “ Common-wealth : And
 “ therefore, that all the In-
 “ equality betwixt Man and
 “ Man,

C H A P. II.

“ That the Spiritualities
 “ which Clergymen claim,
 “ are, either such as are
 “ peculiar to the Divine Na-
 “ ture, or else were only
 “ bestowed on the Apostles:
 “ And that a Pretence to
 “ both serves the Clergy as
 “ an Occasion for invading
 “ the Rights of the People,
 “ and of their Representa-
 “ tives.

C H A P. III.

“ That the Clergies pre-
 “ tending to have a Right
 “ to exclude People from
 “ the Church of Christ, is
 “ as Absurd, as their claim-
 “ ing a Power to debar ’em
 “ from the publick Wor-
 “ ship

“ Man, in the Civil Society
 “ or City, is descended or
 “ deriv'd from the Vice-
 “ Gods.

Therefore,

*There cannot be two Inde-
 pendent Powers, in the same
 Society*

CHAP. IV.

“ That it is from the
 “ Vice Gods alone, that all
 “ the Inequality (*i. e. Au-
 “ thority*) of the Clergy is
 “ deriv'd, no less, nor o-
 “ therwise than that of other
 “ Citizens : And that there
 “ is no Difference, betwixt
 “ the Latter and the For-
 “ mer :

Consequently,

*'Tis inconsistent with the
 Reason, Design and End of
 Ecclesiastical Discipline, that,
 &c. as our Author's 4th Title
 runs.*

CHAP. V.

“ That Clergymen are
 “ wont to say, they are
 “ Above, and so Unequal
 “ to other Citizens, by rea-
 “ son of divers kinds of fo-
 “ reign Privileges : Which
 “ sort of Privileges are here
 “ summ'd up.

“ ship is uncharitable : And
 “ that this Custom was bor-
 “ rowed from the Heathen
 “ Priests, particularly the
 “ *Druids*. Of the Advan-
 “ tages they gain'd by it.

CHAP. IV.

“ That 'tis inconsistent with
 “ the Reason, Design and
 “ End of Ecclesiastical Dis-
 “ cipline, that there should
 “ be any particular Immu-
 “ table Form of it ; but that
 “ Men are oblig'd, accor-
 “ ding to the Circumstances
 “ they are under, to alter
 “ and vary All Things re-
 “ lating to it, as they judge
 “ most conducing to the
 “ End for which that was
 “ instituted.

CHAP. V.

“ The Clergy's endea-
 “ vouring at an Indepen-
 “ dent, (*By reason of di-
 “ vers kinds of Foreign Pri-
 “ vileges*) Power, not on-
 “ ly prevents the further
 “ spreading of the Gospel,
 “ but is the Cause of its
 “ having already lost so
 “ much Ground.

CHAP. VI.

“ That no sort of Pri-
 “ vileges of Divine Insti-
 “ tution, can be found in
 “ the Holy Scriptures of
 “ the Old and New Testa-
 “ ment, which can Rightly
 “ and Truly be ascribed to
 “ the Clergy.

Consequently,

*The Clergy's claiming an
 Independent Power, is, &c.
 as our Author's 6th Chapter
 runs.*

Thus you may go on with the rest.

CHAP. VII.

“ That there are like-
 “ wise no Privileges of Di-
 “ vine Institution, made
 “ known by Natural Rea-
 “ son, or by the Law of
 “ Nature implanted by
 “ God in the Hearts and
 “ Minds of Mankind,
 “ which can Rightly and
 “ Truly be ascribed to the
 “ Clergy.

CHAP. VIII.

“ That there are like-
 “ wise no Privileges of Di-
 “ vine Institution, made
 “ known by the Will of
 “ God, beyond or besides
 “ the Discoveries of Natu-
 “ ral Reason; to be due
 “ to

CHAP. VI.

“ That the Clergy's claim-
 “ ing an Independant Pow-
 “ er, is of all things the
 “ Most Destructive to the
 “ Interest of Religion, and
 “ is the Cause of those
 “ Corruptions under which
 “ Christianity labours.

CHAP. VII.

“ That the Hypothesis
 “ of an Independent Power
 “ in any set of Clergymen,
 “ makes all Reformation
 “ unlawful, except where
 “ they, who are suppos'd to
 “ have this Power, do con-
 “ sent.

CHAP. VIII.

“ That the Clergy's pre-
 “ tending to an Indepen-
 “ dent Power has been the
 “ Occasion of Infinite Mis-
 “ chief to the Christian
 “ World, and is utterly in-
 “ consistent with the Hap-
 “ piness

“ to, or which Rightly
 “ and Truly ought to be
 “ ascribed to the Clergy.

C H A P. IX.

“ Of the Privileges of
 “ Humane Authority in
 “ General: And particu-
 “ larly that no Privileges
 “ of any foreign (i. e. *con-*
 “ *fer'd by any one besides*
 “ *their own Vice-God or*
 “ *Gods*) Authority whate-
 “ ver, whether Ancient or
 “ Modern, can be ascrib'd
 “ to the Clergy.

C H A P. X.

“ That likewise no Pri-
 “ vileges of any Foreign
 “ Authority, can belong to
 “ the Clergy, by virtue of
 “ any Pacts or Agreements
 “ made between their own
 “ Vice-Gods, and foreign
 “ Vice-Gods.

C H A P. XI.

“ That likewise no Pri-
 “ vileges by a contrary Use
 “ or Custom, whether of
 “ their Own, or Foreign,
 “ whether of Ancient, or
 “ of Modern Vice-Gods,
 “ can belong to the Clergy.

“ piness of Human Socie-
 “ ties.

C H A P. IX.

“ That this Hypothesis
 “ of none being capable of
 “ governing the Church,
 “ except Bishops, and that
 “ none can be Bishops ex-
 “ cept those who derive
 “ their Power by a conti-
 “ nued and uninterrupted
 “ Succession in the Catho-
 “ lick Church from the A-
 “ postles, destroys the very
 “ Being of a Church.

C H A P. X.

“ That the Catholick
 “ Church consists of seve-
 “ ral Bodies independent of
 “ each other; and that none
 “ of these have Power to
 “ make Clergymen except
 “ for themselves: and that
 “ the contrary Opinion
 “ (*This is Absolutely False,*
 “ *and borrow'd from Hobbs*)
 “ necessarily supposes a U-
 “ niversal Bishop or Pope.

The number of those Chapters is equal, you see, one only excepted. In managing the Titles of those in the *Ravings*, our Author uses an Artifice which he could not so well imploy in managing the Contents of those Chapters; and thereby shews himself well acquainted with his Master's Practice. Those Men, intending and meaning one and the same thing, yet each of 'em affects to express himself in Words different from those us'd by the rest. Hereof you have an Instance in the foregoing Titles: Wherein the Words us'd by *Spinoza* are, *The Rights of the Clergy*, &c. and those by our Author, *The Rights of the Christian Church*, &c. The Terms us'd by *Spinoza* are, *The Clergy have no Foreign Privileges*: And those imployed by our Author are, *The Clergy have no Independent Power*. Now,

Tho' those Terms differ in Sound, yet they are taken in one and the same Sense by those Authors. For what they mean by them, is this alone, *viz. The Clergy have no Right to any Privileges, Power or Authority at all, but to those confer'd upon them by their own Vice-God, or Gods*. And whereas *Spinoza's* pretended Reasonings aim at proving that *Position*, our Author who made those Reasonings the Groundwork of the *Ravings*, could hardly give his Book a Title that should have an Affinity with its Contents, without imploying the word, *Rights*: But then, unwilling it seems to appear publickly and in Print in *Spinoza's* entire Dress, he half-disguis'd himself, by changing the Term, *Clergy*, into *Christian Church*, and misnaming his *Ravings*, *The Rights of the Christian Church*, instead of, *The Rights of the Clergy*, its original Title. They likewise differ a little in Sound, but agree in Sense, when they assign the Reason that mov'd them to write upon this Subject. *Spinoza*,

In the Preface to his Book, to which he did not put his Name, in which our Author followed his Example, he acquaints us; That since the Readers are better able to judge of an Author by his Writings, than by his Name, Face or Family, he thinks it useless to mention any of these things, and

and then pursues his Discourse in the following manner.

“ Tho’ indeed upon several Accounts it might be
 “ sometimes ask’d, what *Reason* induc’d, and *Who* put
 “ an Author upon his Work; yet as to the present Under-
 “ taking, such a Question would be, I think, a Foolish
 “ and a Trifling One. For so far it should be from
 “ Right Reason, and from any one who is not thorowly
 “ unacquainted with humane Affairs, to enquire, what
 “ I think should be rather admir’d with a very good
 “ Reason, and not Foolishly ask’d, (*to wit*): Why I
 “ should be the First that undertook this Argument, and
 “ manag’d it in this Manner. For *None before me*, that
 “ I know of, handled It in this Way. However, if any
 “ one desires to know the *Reason* that *Mov’d* me to write
 “ this Book: It is the *Impious*, the *Impertinent*, the *Per-*
 “ *nicious Ambition* of the *Clergy* of *All Ages*: If, *Who* put
 “ me upon It: ’Tis the *Pious Indignation*, of that *Impious*,
 “ *Impertinent*, and *Pernicious Ambition*. For who in his
 “ Wits, having a *Love* for *All* (*The Modern Atheists af-*
 “ *fect’d Cant*) *Truth*, especially for the Divine, that
 “ would not perceive, that All those things which are
 “ call’d *Privileges* (*i. e. Independent Powers*) of the *Clergy*,
 “ are not ground’d upon any (*Observe this*) *Right* or
 “ *Reason Whatsoever*, if he would but apply himself to the
 “ Knowledge of *This Divine Truth*. Who, &c. *Pref.*
 “ *P. 5.*” Thus *Raving* and *Railing* he goes on: But let
 us hear how our Author follows him. ’Tis,

“ To be hop’d, *says he*, the *Clergy* will not condemn
 “ me for shewing, that the Doctrine of two Independent
 “ Governments, (*i. e. Powers*) one belonging to the *Cler-*
 “ *gy* by Divine, the other to the King and Parliament
 “ by Humane Right, is inconsistent with the Constituti-
 “ on of the Establish’d Church, &c. *Pref. P. 5.*” And
 “ again, I shall conclude with a word or two in behalf of
 “ the Author, who hopes that no Person, consider’d ei-
 “ ther as a Man, can blame him for defending (*against*
 “ *the Clergy, the Traitors both to God and Man.* Ravings!
 “ *P. 72.*

“ P. 72. Sect. 9.) the *Natural Rights of Mankind*, or as
 “ a Christian, for striking at the Root of Antichristian
 “ Priestcraft. And, &c. *Ravings!* P. 414.” Hereby
 you see 'tis one and the same Spirit, or at least, a Legion
 of one and the same Quality, that Mov'd Spinoza and our
 Author to write on this Subject; that Mov'd the Latter to
 borrow the Summ, Substance, Scope, Design, and
 the Title of his Book from the Former; all which, 'tis
 hop'd the following Pages will clearly and fully make out,
 when I come to examine our Author's and his Master's
 Doctrine. This I shall begin to do, after I have pre-
 viously acquainted you in a few words, with the Judg-
 ment which the Learned very deservedly pass'd upon Spi-
 noza's Rights. This,

Small Treatise in 8vo was the first bad Book, which
 Spinoza wrote, at least that made any Noise. Afterwards
 appear'd his *Theologico-Political Treatise*, and last of all,
 his *Posthumous Works*. Concerning his Rights, the *Journal*
 of *Hambourgh*, Monday the 26th of October, 1694. p. 133.
 tells you, “ That you need only read Spinoza's Book of
 “ the Rights of the Clergy, and his *Theologico-Political*
 “ *Treatise*, to perceive that he did not run down the
 “ Rights of the Clergy in the Former, but only to make
 “ way for the *Atheism* he establish'd in the Latter”.
 Mr. Bayle,

Discoursing of Spinoza's *Apology* for his quitting *Judaism*,
 says, “ That he inserted even in that *Apology*, a great
 “ many things which afterwards appear'd in his *Theologi-*
 “ *co-Political-Treatise*, Printed at *Amsterdam*, in the Year
 “ 1670. A Pernicious and Detestable Book, wherein he
 “ cunningly interspers'd All the Seeds of the *Atheism*,
 “ which afterwards appear'd Bare-fac'd in his *Posthumous*
 “ *Works*. Mr. B's *Histor. Crit. Dict.* at the Letter, S, and
 “ Name Spinoza, p. 2770. One would think, continues
 “ this Gentleman, that Divine Providence punish'd the
 “ Boldness of that Author in a singular Way, by blinding
 “ him in such a Manner, that to get free of some Diffi-
 “ culties that might stay a Philosopher, he plung'd him-
 “ self

“ self into others Infinitely more Inexplicable, and so evi-
 “ dently Absurd, that a Truly Ingenious Man can never
 “ mistake them, *Ib. p. 2776.* For his Hypothesis is the
 “ most Monstrous that can be Imagin’d, the most Absurd,
 “ and the most Diametrically Opposite to the clearest
 “ Notions of Humane Understanding. *Ib. p. 2775.* Very
 True. And,

Notwithstanding that it is really so, yet ’tis upon that very same *Hypothesis*, that the only *Basis* of the pretended Arguments and Reasonings in the *Ravings* we examine, are entirely, wholly and solely grounded. This you shall see afterwards. In the mean while, pray observe the subtil Method us’d by *Spinoza*, in order to usher his *Atheism* into the World. First, in his *Rights of the Clergy*, he entirely divests those Men so call’d of All the *Rights, Privileges, Power and Authority* which was hitherto Universally believ’d, and which they as Unanimously maintain’d, to hold of GOD alone, Independently of any civil Magistrate whatever. This, you see, was necessary for his Purpose. Secondly, In his *Theologico-Political Treatise*, he overthrows the *Authority of Divine Revelation* quite. And This, ’tis evident, was Absolutely necessary in order to compass his Design. And it must be own’d, that previously to subvert the *Authority* of the Gentlemen call’d, commission’d and set a Part by God’s own Order and Appointment, for maintaining the *Divinity* of, and teaching the *Godly Doctrine* of those *Venerable and Sacred Writings*, was a very cunning and subtil Fetch. Thirdly, He handed his *Atheism* into the World, in plain Terms, *Unmask’d and Bare-fac’d*, in his *Posthumous Works*. Now our Author treads exactly in the very first Step which *Spinoza* took, and he knows best, if he is resolved to follow him to the End; but then, let him not flatter himself with vain Hopes of Secrecy and Impunity, under the Cover of a disguise; for we also shall know something of his farther Design in that matter, by examining his *Doctrine*, which is the second General I proposed to speak to.

S E C T. II.

THE better to colour their Atheistical Charge against the *Rights of the Clergy*, our Author and his Masters, directly contrary to Reason, and the Reveal'd Will of GOD, make the following, One main *Position* of their Doctrine, viz. *That All Power and Authority, is Originally in, and Immediately from the People.* From whence they conclude, That all the Power, Privileges and Authority of the Magistrate, is Immediately from the People: And from hence again, That All the Privileges, Power and Authority of the Clergy, is from the Magistrate, *As such*: In which Sense I would be always understood when I make Use of the same Term upon this Account. Now,

To make out that *Position*, our Author and his Masters suppose Mankind in a *Something*, which they call a *State of Liberty or Nature*; without telling us what that *Liberty* is, or wherein it consists, or whence it came; without acquainting us, When, Where, How, or to what Purpose Mankind came into that *Something*. Yet, therein, in order to shew the *Extent* and *Limits* of the *Magistrates Power*, they suppose Mankind in another *Something* or *State*, which they call, a *State of Perfect Equality*: And out of This, they represent them coming into a *State of Inequality*, forming themselves into civil *Societies*, by chusing Magistrates, and giving them Power and Authority to Rule and Govern them. This is their *Scheme*. This, the *Only Original* of *All Power, Right, Authority* and *Government*, according to the Dreams of those Men; with which I thought it requisite to bring you acquainted in this place, the better to understand the first Quotations I shall produce out of those Writers upon the Subject under Consideration. I begin with our Author. Now,

The *Design* of his *Discourse*, if you believe himself, which you must by no means do, is, to shew, *First, What things the Magistrates Power extends to. Secondly, In what things Men are still in a State of Liberty or Nature. Thirdly, To examine the Arguments, suppos'd to make for an Independent Power in the Clergy.* Introd. p. 2. Sect. 2. Now I beseech you to tell me if you perceiv'd this *Design*, when you read the *Titles* of the Chapters in the *Ravings*. No: The real *Design* of that Book, and contain'd in those *Titles*, is to prove this Assertion, viz. *That the Clergy have no Power or Authority at all, but what they receiv'd from the Magistrate.* The *Inquiry* about the *Limits* and *Extent* of the *Magistrates Power*, their *State of Liberty or Nature*, and into the *Arguments suppos'd to make for an Independent Power in the Clergy*; is only a *Mean* made use of, to give some Colour of Consistency to that Notorious Falshood. But still he goes on to his *Inquiry*, and tells us: That,

“ To know the utmost Extent of the Magistrates Jurisdiction, ’twill be necessary to see what Power Men had over themselves, or one another, (*i. e. in his State of Liberty or Nature, before the Institution of Civil Society*) since they could not grant more than they had to bestow. And the better to make this Inquiry, it will be proper to see whether Men, (*i. e. in his State of Liberty or Nature*) before Agreements or Compacts make any Alteration, (*i. e. Inequality*) are not in a State of Equality. And Nothing, I think, can be more evident, than that between Creatures of the same kind, Promiscuously born to All the same Advantages, and the use of the same Faculties, there must be an Equality; that is, none can have any more Power over another, than another has over him. *Ibid. p. 3. Sect. 3, 4.* Having,

Thus grounded that imaginary *State of Equality*, upon his lofty, *I think*, our Author proceeds to reason upon his Subject, just like a little *Rhetorician*, attempting to form an Argument, before he enters upon his *Logick*;

who for want of Understanding, Knowledge and Art, never fails to begin with an, *If*, in his Major, and so leaves his Conclusion as destitute of a Proof, as if he said just nothing at all. This is one of our Author's Qualifications, perceivable throughout his *Ravings*; of which you have an Instance in the following words, which are a *Consequence* of his preceding, *I think*; that is, one *Imagination*, deduc'd from another.

" If Men are free, *says he*, with no Power over one
 " another, but what's (*you shall see by and by what he means*
 " *by this*) Reciprocal, they cannot lose this Equality,
 " except by their own Consent, in forming themselves
 " into Bodies Politick; which could no otherwise
 " be done, than by agreeing to be determin'd by a Ma-
 " jority Consequently all Power, by the express or
 " tacit Consent of the Parties concern'd, must be at first
 " lodg'd in the Majority, who may, where the Great-
 " ness of the Number does not hinder, keep it (*i. e. the*
 " *Sovereign Power*) in their own hands, or else intrust it
 " with whom they think fit; who, &c. *Ib. p. 6.* And why
 " People should not have taken this way to come out
 " of the *State of Nature* at First, as they have done ever
 " since, There can be no Manner of Reason. *Ib. p. 8.*
 Very true,

And Learnedly said too, provided a Conclusion drawn only from a precarious previous, *If*, bottom'd only upon a *Conceited*, *I think*, either does or can hold in any Manner of Right Reasoning; but since it neither does nor can, what is said amounts only to a bare Assertion, and to a precarious Supposition, *viz. I think Nothing can be more evident, &c. If Men are Free, &c. That is, What I say is true, because I say so: If what I say is True, it is so.* But still, tho' our Author has not the Faculty of Reasoning, yet he has that of Speaking. Tho' he proves *Nothing*; yet he says *Something*, and that too, *Material* to my present purpose. For Instance, he tells you that Mankind was *Originally* in his *State of Liberty* or *Nature*; and that one of the *Properties* of
 that

that *State* is perfect *Equality*; which is the First of its *Properties* I shall speak to. That they (Mark these words) could not lose that *Equality*, but by their own free Consent. That they came out of that State, lost that *Equality*, and became *Unequal*, by their own Consent, by freely Electing One, or More, from among themselves, and conferring upon that select Number, or single Person, sufficient *Power* and *Authority* to Rule and Govern them. This is the Account of the *Original* of Civil Societies and Government, which our Author borrow'd from his Masters. Now to avoid Confusion, Tedioufness, and their inseparable Attendants; I shall bring but a few *Passages* out of each of those Authors, from whom the Doctrine in the *Ravings* is borrow'd; to make out each particular Charge against that Book: Nay very often, when I may, yet for the same Reason I shall not quote all of them upon every distinct Particular, nor take notice of all the Sophisms, Contradictions, Equivocations, Impieties, Blasphemies, &c. that are, even in the *Passages* I shall quote. To begin; Amongst our Author's Masters, the first Place is undoubtedly due, to the famous *Bennet Spinoza*. In,

The first *Chapter* of this *Atheist's Rights* of the Clergy, he proposes only to shew his Reader, what he understands by the words, *Clergymen* and *Religion*; but coming to his main Subject in the Second *Chapter*, he enquires into, and establishes the *Origine* of Civil Societies, the *Extent* and *Limits* of the *Magistrates Power*, just as you find it in the *Ravings*. This is what I am now to make appear. I shall begin with reading the Title of that *Chapter* in these words: *Of the Origine and Extent of the Right and Power of the Vice-GODS: In order to make out, that All the Right and Power of the Common-Wealth or City is lodg'd in their Hands; and that the Citizens are vested with no Right or Power at all.* Here you have the new Term, *Vice-Gods*, standing for what we mean by the word, *Magistrates*; and perhaps it will be useful to hear the Reason alledg'd by *Spinoza*, for his introducing that Novelty. Thus he has it. " If,

“ They (*i. e. the People*) have surrender’d their Na-
 “ tural Right and Power, into the Hands of One, or
 “ More, in the Manner wherein they can surrender
 “ them, (which they are understood to do, so soon as
 “ they have submitted themselves to the Reason and
 “ Judgment of another) then, as they are said, or
 “ might be said to have surrender’d their said Rights
 “ and Power; they immediately desist *To Be Gods To*
 “ *Themselves*, that is to be like and instead of the
 “ *Great and Good God* to themselves; and He, or They,
 “ to whom they have surrender’d All their Right and
 “ Power, are immediately made *God*, or plac’d in the room
 “ of the *Great and Good God*; which therefore, from the
 “ Beginning of this *Singular Book*, I have resolv’d to
 “ call *Vice-Gods*, or a *Vice-God*, *Ib. Chap. 2. p. 23.* ”

Thus Magnificently *Spinoza* speaks of GOD, through-
 out his whole Book; and yet understands nothing else
 precisely by that *Holy Name*, but *All Nature*, or the
Whole Universe, *i. e. No God at all.* This might be ga-
 ther’d even from the Passage before us, since by suppo-
 sing that in his State of Nature, the People were to
 themselves so many Gods; and that in the Civil Society
 the Magistrate is made a God to ’em; he evidently sup-
 poses with *Epicurus*, that there is no God who freely and
 designedly Created Mankind, who concerns himself with
 their Affairs, or lays any Claim at all to ’em; but since
 this will be evidently made out afterwards, let us at
 present follow him from the Title to the Chapter it self,
 which he begins in the following words: “ So great

“ Is the *Right and Power* of the *Vice-Gods* in every City,
 “ that ’tis from them alone that *all the Right and Power*
 “ is deriv’d, which the Citizens have, or that can be
 “ Rightly ascrib’d to them: That this might be the bet-
 “ ter understood, and my Opinion appear not to be
 “ contrary to Truth or Reason, but most agreeable to
 “ both, and come hereafter to be imbrac’d by every
 “ one: The Reason of the Thing, and the Nature of the
 “ Truth to be demonstrated, require, that we should,
 “ *First,*

“ First, Inquire into the Origine and Progress of those
 “ Vice-Gods so Mighty a Right and Power, and then
 “ proceed to other Consequences of this Argument.
 “ Whoever,

“ Seeks the Beginning of All Right and Power (*i. e.*
 “ Acquir’d) in the very Original of Natural Right, shall
 “ find it to be no other but This, *viz.* That All Men
 “ are Born Alike, and are therefore Equals: And, &c.
 Thus, you remember, the *Ravings* begin and speak:
 But Spinoza goes on to shew, how that Equality is lost,
 by describing how Men came or might come at first,
 out of their State of Liberty or Nature, into that of Civil
 Society. Thus he has it. “ If,

“ Men grow uneasy under the Management of their
 “ own Natural Rights and Powers, and hope to better
 “ their Condition, by changing their State of Nature,
 “ because (*i. e.* because it is a State of War of Every One,
 “ against Every One, as you shall see afterwards) of the
 “ several Inconveniencies that attend it; let them agree
 “ that each of them will transfer All the Natural Right
 “ and Power he has over himself, to All, or to a select
 “ Number, or to One of the Parties concern’d: And
 “ when this is agreed upon; let that Conveyance be ac-
 “ cordingly made: Which is understood to be done, so
 “ soon as every one has promis’d he will not use his
 “ own Right and Power against the Multitude, or that
 “ select Number, or that single Person to whom every
 “ one declar’d to have transfer’d his Natural Right and
 “ Power; but that either the Multitude, or that select
 “ Number, or that single Person should use his own,
 “ and the Right and Power of all the Rest against each
 “ of them: Then, out of a Natural, the State is made
 “ Civil. *Ib.* p. 10, 11. ”. This,

You see, is the Original of what you have read out
 of the *Ravings* upon this Head. Now let us hear what
 is said upon this Subject, by another Master of our
 Author’s, call’d,

H O B B E S.

This Author discoursing of the *Generation*, as he has it, of a Common-wealth, that is, of the Original of Civil Society; when Mankind at first came out of their *State of Nature*, and erected a common Power to secure their private and publick Interest, talks as *Spinoza* and our Author do, and that in the following words: " The

" Only way to erect such a common Power, as may
 " be able to defend them from the Invasion of Foreigners,
 " and the Injuries of one another, and thereby to secure
 " them in such sort, as that by their own Industry, and
 " by the Fruits of the Earth, they may nourish them-
 " selves, and live contentedly; is, to confer all their
 " Power and Strength upon one Man, or upon one As-
 " sembly of Men, that may reduce all their Wills by
 " Plurality of Voices, unto one Will: Which is as much
 " as to say, to appoint one Man, or Assembly of Men
 " to bear their Person; and every one to own, and ac-
 " knowledge himself to be Author of whatsoever he
 " that so beareth their Person, shall Act, or cause to be
 " Acted, in those things which concern the Common
 " Peace and Safety; and therein to submit their Wills
 " every one to his Will, and their Judgment to his Judg-
 " ment. This is more than Consent or Concord; it is
 " a real Unity of them all, in one and the same Person,
 " made by Covenant of every Man with every Man,
 " in such manner, as if every Man should say to every
 " Man, *I Authorize and give up my Right of Governing*
 " *my self, to this Man, or to this Assembly of Men, on*
 " *this condition, that thou give up thy Right to him, and*
 " *Authorize all his Actions in like manner.* This done,
 " the Multitude so united in one Person, is call'd a
 " COMMON-WEALTH, in *Latin*, CIVITAS.
 " This is the Generation of that Great LEVIATHAN,
 " or rather (to speak more reverently) of that Mortal
 " God, to which we owe under the Immortal God, our
 " Peace

“ Peace and Defence. *Leviat.* Part. 2. Chap. 17.
 “ Pag. 87.

This Author you see, says the same thing with the foregoing two, and calls the Common-wealth, by the name of a *Mortal God*, for the same reason that *Spinoza* calls the Magistrate a *God*, as you shall see afterwards. Let us now go on to another of our Author's Masters, call'd,

L O C K E.

This Author treating of the same Subject in a *Letter* in 12°. which he wrote concerning *Toleration*, gives us his Thoughts of this matter, in the following words.

“ The Pravity of Mankind being such, that they had
 “ rather injuriously prey upon the Fruits of other Mens
 “ Labours, than take pains to provide for themselves;
 “ the Necessity of preserving Men in the Possession of
 “ what honest Industry has already acquir'd; and also
 “ of preserving their Liberty and Strength, whereby
 “ they may acquire what they further want; obliges
 “ Men to enter into Society with one another; that by
 “ mutual Assistance, and joint Force, they may secure
 “ unto each other their Proprieties, in the things that
 “ contribute to the Comfort and Happiness of this Life;
 “ *leaving in the mean while to every Man, the care of his*
 “ *own Eternal Happiness*, the attainment whereof can nei-
 “ ther be facilitated by another Man's Industry, nor can
 “ the loss of it turn to another Man's Prejudice, nor the
 “ hope of it be forc'd from him by any external Vio-
 “ lence. But forasmuch as Men thus entring into Soci-
 “ eties, grounded upon their mutual Compacts of Assi-
 “ stance, for the Defence of their Temporal Goods, may
 “ nevertheless be deprived of them, either by the Rapine
 “ and Fraud of their Fellow-Citizens, or by the Hostile
 “ Violence of Foreigners; the Remedy of this Evil consists
 “ in Arms, Riches, and Multitude of Citizens; the Re-
 “ medy of the other in Laws; and the Care of all things
 “ relating both to the one and the other. is committed
 “ by

“ by the Society to the Civil Magistrate. This is the
 “ *Original*, this is the *Use*, and these are the *Bounds*
 “ of the Legislative (which is the Supream) Power in
 “ every Common-wealth. *Ib. p. 59, 60.*” Here,

You have the *Original* of the Legislative Power Establish’d, just as you find it in the forementioned Authors; and not only so, but even its *Extent* and *Limits* likewise determin’d. It is extended and limited precisely, to the Defence of the Liberty, Propriety, and Temporal Good of the Common-wealth; and excluded from having any thing to do with Mens Consciences. The Ground and Design of this Exclusion, you shall see afterwards. In the mean while let us now go on to the *Patriarch* of all those Authors, by Name,

E P I C U R U S.

I shall give you a part of what this Philosopher says upon the Subject we are upon, and make use of Mr. *Stanely’s* Translation. In the Third Part of his Philosophy, call’d *Ethicks* or *Morals*, thus he discourses of the Original of Civil Government, *viz.*

“ In the Beginning, Men wandering up and down
 “ like wild Beasts, and suffering many Inconveniencies;
 “ until at length they perceived, that they could
 “ not live secure and commodiously, unless they made
 “ a Covenant not to injure one another, and that in case
 “ any one did harm or injure another, the rest should
 “ punish him. This was the first Band of Society, which
 “ Band or Covenant was no other than a common
 “ Law, which all were equally bound to observe, and
 “ which did confirm to every one a certain Right or
 “ Faculty of Using whatsoever was his own. Where-
 “ upon, that very Law also came to be the Common
 “ Right, as it were, of the Society. I need not menti-
 “ on, how the whole Society transferr’d their Power of
 “ restraining or punishing, upon some few Wise and Good
 “ Persons, or else on One, who was reputed the Wisest
 “ and

“ and Best amongst them. . . . (And) who being wholly
 “ intent upon the Conservation and Utility of the Pub-
 “ lick, made, and, with Consent of the People, esta-
 “ blish’d divers Laws, to prevent Dissentions from
 “ rising, or, if any did arise, to compose them. *Ibid.*
 “ Chap. 26. “

In the first Period of this Quotation, you have the forementioned Authors *State of Nature* describ’d, tho’ not expressly nam’d. The reason is, because *Epicurus* nam’d and defin’d it before, as we shall see elsewhere. In the mean while, lest any one who has join’d to the words, *State of Nature*, a quite different Idea from that, for which those Terms stand in this Discourse, and should upon that Account take Offence at what shall be here said, concerning that *State*; I think it expedient, in order to prevent Misapprehensions of that kind, to acquaint my Reader, that *Hobbes*, *Locke*, *Spinoza*, the *Ravings* and *I*, do take those Terms in the very same Sence wherein *Epicurus* took ’em, which shall be shewn and explain’d in the following Pages. But to return; In the rest of this Quotation, you have the Original of Civil Societies, and of Right and Power describ’d, as you find it in the Authors I quoted before. And indeed they borrow’d from *Epicurus*, the main part of what they have upon this Head; with this Difference, That every one of them carries his Doctrine to an incomparably greater Degree of Wickedness, Impiety and Blasphemy, and establishes it upon another Basis, than he himself either did, or intended to do, if we judge of him, as we must do, by those Remnants of his Writings that are extant. But of this more hereafter. Having,

Now set before you, our Author’s and his Masters Opinion, concerning the Original of Civil Government, and of the Right and Power of the Magistrate; let us at present hear from themselves, what Things those are, to which they extend and limit that Right and Power. But our Author is so full of Quibbles, Equivocations, Sophisms, Senceless Prattle and Cant, upon this Particular,

cular, that he has thereby mis-lead some of his Readers. Indeed that base Artifice is the ordinary Method of the *Men of Matter*. They are so Distracted betwixt the Fear of being Discover'd, and the Fury of Establishing their Hypothesis; that they are forc'd upon those mean, unbecoming Shifts, and upon the Abuse of General, Vague, Loose, Undetermined Terms to compass their Design. Yet notwithstanding all those Tricks, I shall plainly shew our Author's Genuine Meaning in this Article; and shall begin with considering what he says, concerning those things to which he extends the Magistrates Power. The following are his own words:

“ The Power every one had by the *Law of Nature*,
 “ is, by their receding from it, *solely* in the *Magistrate*;
 “ whose Right of Punishing cannot extend farther than
 “ theirs did in the *State of Nature*; in which every one
 “ was oblig'd to do all he conveniently cou'd, for the
 “ Preservation of the Life, Liberty, Limbs and Goods
 “ of another, *When His Own was not in Danger. Introd.*
 “ *p. 11. Sect. 15.* ” Here

You have a quibbling *Sophism* and a *Falshood*, to word it decently, ty'd the one to the other. For our Author knows 'tis according to his *Hypothesis* Absolutely False, that *Every One*, or *Any One* was *Obliged* in his *State of Nature*, to defend the Life, Liberty, Limbs, or Goods of another. First, Because that State is a State of War, even of *Every One against Every One*. Secondly, Because *Every One* in that State, had a Natural Right to *Every Thing*: Consequently, no body was *Oblig'd* in that State to help any one to preserve any thing, since *Every One* had a Right to that very Thing; so that no body could be obliged to help any to the Preservation or Propriety of It, without being *Oblig'd* at the same time, to *Wrong* another, which is a Contradiction. Thirdly, There could be no Obligation upon *Every One*, or any *One* to assist another in that State: Because all Obligations of that Kind, arise only and solely from the mutual Consent, Pacts and Agreements of the Parties concern'd,

cern'd, according to our Author's *Hypothesis*. Now there neither was, nor could be any *Pacts* or *Agreements* in that State, according to that *Hypothesis*: For if there were, it would be still a State of Nature, as they suppose; and it would not be still a State of Nature, as the *Pacts* and *Agreements* would prove; which is a Contradiction. This I write, in order to make you more sensible of the Meanness of our Author's Procedure in the Period before us; which I desire you to take, and which indeed is, a true Emblem of his Unmanly Deportment throughout his *Ravings*. He says, That,

In his State of Nature, *Every One* was oblig'd to do All he conveniently could for the Preservation of the Life, Liberty, Limbs and Goods of another, *When His Own was not in Danger*. Now these last words, *When His Own was not in Danger*, being Captious and Sophistical, hinder the Reader from understanding his Meaning; and governing the whole Period, do at the same time, render it absolutely Ridiculous, Senceless and Absurd, all throughout. (A Judicial Blindness most commonly attending the Disguises and Tricks of those *Men of Matter*.) For that State, being a State of War, even of Every Man against every Man, wherein Every One has a Natural Right to Every Thing, even to *one another's Bodies*, &c. as we shall see afterwards; *His Own*, were always *In*, and *Never* out of *Danger*. Let us therefore read those Lines over again, in their genuine Sense, or rather Nonsense, in the following manner.

In the State of Nature, every one was oblig'd to do All he conveniently could for the Preservation of the Life, Liberty, Limbs and Goods of another, When His Own was not in Danger, i. e. at a certain Time, that Never was, shall, is, or can be in that State, according to our Author's Hypothesis. I shall farther explain this, by a more intelligible familiar Discourse, wherein the very same Cant is us'd, and it is this. In the Room wherein I write these Lines, there are two Statues, the one of a Man, and the other of a Woman, carv'd in Wood, and standing up-
on

on two Pedestals at the Chimney Corners. One of the Children came into the Room and ask'd me, if I heard any People dancing in the Room the Night before. I told him I did not. Why then, said he, I can assure you that Man and Woman you see there, pointing to the Statues, do come down from off the Pedestals, and dance a Minuet every Night in this Room, *When* they hear the Clock strike Twelve. And *When* is that, said I? Never, reply'd the Child. Now if any one should thus ask our Author the same Question concerning his, *When His Own was not in Danger*; and *When* was that *When*? Never, he must answer, according to his own *Hypothesis*. Besides,

'Tis plain that this Period plays the Fool, and, to word it tenderly, the Cheat all at once. The Fool appears upon the Top of the very Letter, as you have partly seen. For here, the Magistrates Power of Punishing is extended, only as far as Every ones Obligation of Defending the Life, Liberty, Limbs and Goods of another did extend in the State of Nature, *When* his own was not in *Danger*. Now since there neither was, nor could be any such *When*, or *Obligation* in that *State*; 'tis evident there neither is, nor can be any Right or Power of Punishing in the Magistrate, according to our Author's Parallel and Reasoning. The Cheat consists in this, that the Contrivance of the Period before us, would impose upon the Reader, by insinuating that our Author's *State of Nature*, is not his Masters *State of War*; and by this Shift, divert him from observing, that our Author is a Modification of *One Only Substance* with All of them. But what he would say by that Jargon he uses in the Period we examine, is this, *viz. The Magistrates Right and Power of Punishing, extends only to the Defence of the Lives, Liberties, Limbs and Proprieties of the People, but not to the Concerns of their Consciences*. Let us now hear his Masters upon this Head. And,

Tho' you have already seen, that *Locke* determines the Magistrates Power, just as our Author does; yet he is elsewhere so clear upon this Particular, that I shall
bring

bring one Passage more out of his Letter in 12^o concerning *Toleration*. It runs thus.

“ I esteem it above all things necessary, to distinguish
 “ exactly the Business of Civil Government from that of
 “ Religion, and to settle the just Bounds that lie be-
 “ tween the one and the other The *Common-wealth*
 “ seems to me to be a Society of Men constituted Only
 “ for the Procuring, Preserving, and Advancing of
 “ their own *Civil Interests*. Civil Interests I call Life,
 “ Liberty, Health, and (*It seems he thought we could not*
 “ *perceive, that the only Basis of all his Letter, is a Prin-*
 “ *ciple borrow'd from Epicurus, if he had not here subjoin'd*)
 “ *Indolency of Body*; and the Possession of outward things,
 “ such as Money, Lands, Houses, Furniture, and the
 “ like Now that the whole *Jurisdiction* of the Ma-
 “ gistrate reaches Only to these Civil Concernments,
 “ and that all Civil Power, Right and Dominion is
 “ bounded and confined to the Only care of promoting
 “ those things; and that it neither can nor ought in any
 “ manner to be extended to the *Salvation of Souls*; these
 “ following Considerations seem unto me abundantly to
 “ demonstrate. First, &c. *Ib.* P. 7, 8, 9. “

We have now seen that our Author extends the Magistrates Jurisdiction, just as *Locke* does; and it will appear afterwards, that he likewise limits it in the same manner, as 'tis confin'd in the Quotation before us. *Hobbes* teaches the same Doctrine in several Places, as in the 18th Chapter of the Second Part of his *Leviathan*, whose Title is, *Of the Rights of Sovereigns by Institution*. But let us go on to *Spinoza*, who undertaking to settle the Extent and Limits of the Right, Dominion, Jurisdiction, Power or Authority of his *Vice-God*, discourses in this manner. “ Now,

“ How far that Right and Power extend, is what re-
 “ mains to be consider'd. And if any one should ask
 “ me that Question, I think no other Answer could in-
 “ form him better than this mutual Interrogation, to
 “ wit: How much Right and Power, I beseech you,
 “ has

“ has the great and good God given to every one, that
 “ every one might be able to manage his own Business,
 “ so as to defend and preserve himself? Now 'tis evi-
 “ dent no body can answer otherwise, than that God
 “ has given so much Right and Power to all Mankind,
 “ and to each of them singly, as was necessary to enable
 “ each of them, so to manage his own Affairs, as to
 “ defend and preserve himself: And therefore I say, that
 “ so much of the Natural Right and Power of All, and
 “ of every one singly, is confer'd upon All, or upon a
 “ select Number, or upon one single Person chosen out
 “ of the Multitude to be a Vice-God; as either is, or
 “ shall be necessary for that Vice-God, so to manage
 “ Affairs, as to defend and preserve the Body Politick,
 “ the Civil Society. For, &c. *Ibid. Chap. 2. P. 15,*
 “ 16. ”. Here,

And in several other places, *Spinoza* extends the Ma-
 gistrates Jurisdiction to the Preservation of the Civil So-
 ciety; that is, to the defence of the Lives; Liberties,
 Limbs and Estates of his Subjects, as our Author has it.
 Let us now hear what things those are, to which they
 do not extend their Magistrates Right or Power.

S E C T. III.

IF you please, we shall begin this Section with our
 Author. One part of his Design is, “ *briefly to shew*
 “ *what things the Magistrates Power extends to; and in*
 “ *what things Men are still in a State of Liberty or Na-*
 “ *ture, subject to none but God and their own Consci-*
 “ *ences. Introd. P. 2. Sect. 2.* ” We have in the prece-
 ding Pages shewn, how he acquitted himself of the First
 part of that Position; let us now observe what he says
 to the Second, whereof he speaks in these words:

“ Since

“ Since Men have generally interwoven into their
 “ Religion some *Merely Speculative Points* and particular
 “ *Modes of Worship*, with certain *Rites, Ceremonies, and*
 “ *Other Indifferent Things* The Question is, whe-
 “ ther the Magistrate has any Power here; which can
 “ Only be known by examining whether Men had any
 “ in (*For the Solution of all his Questions, he brings you*
 “ *to*) the *State of Nature* over their own or others Acti-
 “ ons in these Matters. . . . And as none has such a
 “ Power over his own Person, as to be able to Autho-
 “ rize the Magistrate (were it possible, that any cou’d
 “ be so mad as to desire it) to use him ill for Worship-
 “ ing God as he thought most agreeable to his Will;
 “ so he can as little Impower him to use another ill
 “ upon that account; because none in Worshipping
 “ God according to his Conscience, or in *Believing* and
 “ *Professing* such *Speculative Matters* as he thinks true,
 “ does another any Injury; the Only thing which in a
 “ a *State of Nature* cou’d give one a Right to Punish
 “ another. *Ib. P. 14, 15.* So that all Men in forming
 “ themselves into Societies for the Worship of God,
 “ are in a *Natural State*, neither *Prince* nor *Priest* ha-
 “ ving any more Power over the *Peasant*, than he
 “ has over either of them So that here’s a *Perfect*
 “ *Equality*, for no Man has any more Power over ano-
 “ ther, than another has over him And Conse-
 “ quently Every One has an *Inherent Right*, which
 “ cannot on *Any Pretence Whatsoever* be Delegated, to
 “ judge of the *Forms and Modes of Worship*, the
 “ *Doctrines, Rights and Ceremonies* of any Church, not
 “ only before he joins himself to it, but afterwards. *Ibid.*
 “ *P. 24. Sect. 28.* ” Here,

We are to observe, First, that by the words, *Merely Speculative Points of Religion*, are to be understood All Theories, All Truths Whatsoever. Secondly, That under the words *Particular Modes of Worship, Rites and Ceremonies*, our Author comprehends the Two, and Only Christian Sacraments of Baptism and the Lord’s Supper. Thirdly,

Thirdly, That All These, are what he calls *Indifferent Things*. Indeed 'tis no Wonder he does so, as you shall see afterwards. Fourthly, That *Every One* has a *Natural, Innate, Inalienable, Inherent Right*, which cannot on *Any Pretence Whatsoever* be *Delegated*, i. e. confer'd on the Magistrate; to *chuse, set up, believe, profess and publicly practise, Whatever Speculative Points of Religion, Whatever Modes of Worship, Rites, Ceremonies, Sacraments, or other Indifferent Things* he pleases. Fifthly, That the Magistrate, much less any Priest, or Set of Priests whatever, neither have, nor can have, any *Right or Power* at all, to *institute* any of those *Indifferent Things*, to impose them upon the People, or to *abridge* their *Liberty* in those *Indifferent Matters*. For, 'tis a grand Mistake, says our Author, to *suppose the Magistrates Power extends to those Indifferent Things*, Ib. pag. 15. Sect. 20. By the by, what our Author calls *Speculative Points of Religion*, *Mere-ly Religious Matters*, as he words it elsewhere; are the same *Things* precisely, with what his Master *Spinoza* calls *Internal Religion*. Thus, all the Men of Matter, affect to use Terms different in Sound, from those employ'd by the rest; each of them being generally so *Universally Odious* and *Abominable*, that none, even of themselves, would publickly, and in Print, appear in his Comman. Now,

I have set before you those Things to which the Magistrates Power does not extend, if you believe our Author's reasoning according to his *Darling Hypothesis* in the Passages before us, as he does elsewhere. But then he contradicts himself, and runs counter to his Principle upon this Head, as he commonly does upon every particular he handles. For if you believe him in several other places of his Book, he declares that the Magistrates Power does extend to those very Things, to which in the Quotation before us, he declares it neither does, nor can extend. For Instance, he says: *The Magistrates Power extends to the Punishing of those who deny the Being of a* (The Modern Atheists affected Particle and Cant) *God, or his Providence*. Ib. pag. 12. Sect. 17. Now these are

as *Merely Speculative Points*, as Man can either think or talk of. These therefore are the Things to which our Author says, the Magistrates Power does, and does not extend. This shall be more fully examin'd and expos'd afterwards. In the mean while I proceed to shew our Author's Doctrine, as taught by his Master,

S P I N O Z A.

This *Atheist* discoursing of his *Internal* and *External Religion*, says : " That the Former is different from the
 " Latter upon this account, *viz.* That none can take
 " care of the Former, but the Professor himself : And
 " therefore the Vice-Gods, or those (*i. e. the Clergy*) who
 " in their place and by their Authority take care of or cul-
 " tivate *External Religion*, can neither take care of or cul-
 " tivate the *Internal*. . . . Because they are not *Καταλογισταί*,
 " that they might see and know, whether every ones *In-*
 " *ternal*, is agreeable to the *External Religion* he practises :
 " Much less can they by their Authority or Power, im-
 " plant the *Internal* in Mens Minds. Wherefore, I con-
 " clude, that God, who knows all things, and is withall
 " able to make them be such as he pleases, can Alone take
 " care of *Internal Religion*; and therefore he Alone takes
 " care of it, and to Him only it is, that Man can and
 " ought to give an account of it. *Ib. P. 2.*" He conti-
 " nues : " So much of every ones *Natural Right* and Power
 " is believed, and therefore said to have been confer'd
 " upon the Magistrate, as could be desir'd for the good
 " and profit of the Community ; and to have retain'd so
 " much, and no more, of their *Natural Right* and Power,
 " as might be thought Useless and Unnecessary, for the
 " Good, Benefit or Preservation of the Civil Society :
 " Or if there be in *Every One* a certain *Natural Right* and
 " Power of their own *Nature Inalienable*, and by Conse-
 " quence whose Conveyance to the Magistrate would be a
 " mere Jest : Of this last kind, to instance in no more, is *In-*
 " *ternal Religion*, whereof I spoke already. *Ib. Ch. 2. p. 19.*"

Again. " Every one must agree with me in this, that 'tis
 " Every ones Natural Right to Know and Judge for him-
 " self: Which Divine Liberty is the Privilege of *Internal*
 " *Religion*, and of a *Man Worshipping God* (*The common Cant*
 " *of the Men of Matter*) according to the *Dictates* of his own
 " *Conscience*, over which no *Right* or *Power* can be trans-
 " fer'd to the *Vice-Gods*, neither indeed have they any o-
 " ver It. *Ib. Chap. 8. p. 115.*"

I will not trouble you now with shewing, that this is the *Original* of our Author's *Copy*; for whoever reads this, and the preceding Quotations out of the *Ravings*, cannot but perceive that the *Former* is the *Original* of the *Latter*. Let us therefore pass on to *Hobbs*, who teaches the same Doctrine, as you may see by the following Periods:

" When God speaketh to Man, says he, it must be
 " either immediately; or by Mediation of another Man,
 " to whom he had formerly spoken by himself immediate-
 " ly. How God speaketh to a Man immediately, may
 " be understood by those well (*A Blasphemous Irony*) e-
 " nough, to whom he hath so spoken; but how the same
 " should be understood by another, is hard, if not im-
 " possible to know. For if a Man pretends to me, that
 " God hath spoken to him supernaturally, and immedi-
 " ately, and I make doubt of it, I cannot easily perceive
 " what Arguments he can produce to oblige me to believe
 " it. It is true, that if he be my *Sovereign*, he may Oblige
 " me to Obedience, so, as not by *Act* or *Word* to declare I
 " believe him not; But Not To Think any Otherwise than
 " my Reason perswades me. But if Any One that hath
 " not such an Authority over me, (*Such a One as St.*
 " *Paul, for instance*) shall pretend the same, There is No-
 " thing that exacteth either *Belief* or *Obedience*. *Leviat.*
Part 3. Chap. 32. p. 196." Again " *Internal Faith*
 " (*i. e. Religion*) is in its own Nature Invisible, and Con-
 " sequently Exempted from All Humane Jurisdiction;
 " whereas the *Words* and *Actions* that proceed from it, as
 " Breaches of our *Civil Obedience*, are *Injustice* both be-
 " fore God and Man. *Ib. Chap. 24. p. 285.*" Here,

This

This Grave, but Insipidly Ridiculous Pratler, laughs at Divine Revelation, and would induce Men to believe none ; and exempts *Internal Faith*, or *Internal Religion*, or *Merely Speculative Points* or *Concerns of Conscience*, as *Spinoza*, the *Ravings*, and *Locke* differently name the same Thing, from the Magistrates Jurisdiction, as they do. But then Pray observe, that he subjects All the *Words* and *Actions* thence proceeding, *All External Religion*, to the *Magistrates Power*, as *Spinoza* does. Thus I have shewn you, that the *Ravings* do extend and limit the Magistrates Power, just as *Spinoza* and those other Men of Matter do. But whereas our Author declares, that he does not *complement the Magistrate with so great a Power as Hobbs does*, and that a Discovery of this Deceit will be useful for my present purpose ; give me Leave to consider that mean and scandalous procedure, and to shew, that our Author does the very same Thing, which he publickly and in Print declares he does not. Let us begin with reading what he says contrary to Truth, and to a known Matter of Fact. Thus he has it. “ And,

“ The Benefit wou’d be as great upon an Ecclesiastical
 “ as Civil account, if *Sovereigns did not endeavour to extend*
 “ *their Power further than their People cou’d* (i. e. to Mat-
 “ *ters of Religion)* *authorize them* ; for then all Persecu-
 “ *tion*, and all those other Innumerable Mischiefs both to
 “ the Souls and Bodys of Men, which have been occasi-
 “ on’d by not suffering ’em to worship God (*Spinoza’s*
 “ *Cant*) *according to the Dictates of their own Consciences*,
 “ *would have been avoided.*” Here he charges the Prin-
 ces with those *Innumerable Mischiefs*. In other places, he ascribes them solely to the *Priests*. He strikes at both of them, and overthrows their Authorities by turns. ’Tis his Method in this, and in other Cases throughout his *Ravings*. He seems to favour one side, suppose the *Dissenters* ; and to discountenance the other, suppose *Episcopacy* ; and then in Reality, he overthrows both. This I say, is his Method in all Cases, besides what regards the

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establishing

establishing of his *Hypothesis* ; nay, and sometimes in what concerns that too. But he goes on.

“ What’s premis’d concerning the natural Rights of
 “ Mankind, was but necessary ; lest when I shew that
 “ there cannot be two Independent Powers in the same
 “ Society, and that the Magistrate has all the Power re-
 “ lating to Religion that Man is capable of, I might seem
 “ to give him as great a Power as *Hobbs* complemented
 “ him with ; between whom and those who claim an
 “ Independent Power in Church-matters, how much
 “ soever they may rail against him, there’s no other dif-
 “ ference, than that he will have the Magistrate to judge
 “ for the People as well as himself, but they would
 “ have both blindly follow them. *Introd. p. 27. 28.*

Now,

I have not time to take notice of, or to expose every thing that is false, dangerous, deceitful, mean and unbecoming in this Quotation. It would perswade us, that what our Author premis’d in his Introduction, concerning the *Natural Rights of Mankind*, was previously establish’d, lest he should afterwards seem to give the Magistrate as great a Power as *Hobbs* complemented him with. Now this is utterly and doubly false. First, It is false that he premis’d those things upon that account ; for they contain the very Basis of his whole Book. Secondly, ’Tis false that our Author does not give the Magistrate so great a Power as *Hobbs* complemented him with. For he gives, and complements him with the very same Power, both as to Nature, Extent and Limits upon the very same account, in the very same manner, and for the very same end, as you shall see by and by. And,

The Quotation before us would perswade the Reader, that between *Hobbs* and the Clergy, there is no other difference, but that the former would have the Magistrate to judge for himself and the People, and the latter would have both of them blindly to follow them. Here you have Truth, Honour and Honesty forfeited ; for this is utterly and trebly false. First, Supposing that Difference to be as
 Real

Real as it is Chimerical, yet still 'tis absolutely false, that there is no other besides that betwixt *Hobbs* and the *Clergy*. Secondly, 'Tis false, that *Hobbs* would have the Magistrate to judge for *himself* or the *People*, as you have seen before, and shall more fully see afterwards. And, Thirdly, 'Tis false that the *Clergy* would have *both* of *them* *blindly* to follow *them*; I mean with our Author, the *Clergy* of the Church of *England*. But what I would more directly and immediately desire you to observe in the Quotation before us, is, First, That our Author maintains therein, after his Masters, that the *Magistrate* has all the Power relating to Religion that Man is capable of, and this confer'd upon him, by his being Elected by a Mobb, still in their *State* of Nature, to Govern and Pre-
side over 'em. This is a very material Observation, whereof I shall make use afterwards: But

At present, since according to our Author the Magistrate has all the Power relating to Religion that Man is capable of, and that he declares he does not give the Magistrate so great a Power as *Hobbs* complemented him with, nay, nor so much as *seem* so to do; let us try if this be true, and really I wonder how any thing can have the face to assert it to be so.* For the Words in that very Period, wherein the said Untruth is so confidently asserted, are borrowed, even from *Hobbs* himself, as you may see by his Discourse upon the Subject before us, whereof you have one part in the following Terms.

“ From this Consolidation of the Right Politick and
 “ Ecclesiastick in Sovereigns, it is evident, they have,
 “ (here are our Author's Words, with a little Addition)
 “ All manner of Power over their Subjects that can be given
 “ to Man for the Government of Men's External Actions,
 “ both in Policy and Religion, and may make such Laws
 “ as themselves shall judge fittest for the Government of
 “ their own Subjects, both as they are the Common-
 “ wealth, and as they are the Church, for both State and
 “ Church are the same Men. *Leviat. Part 3. Chap. 42.*
 “ p. 299. Pray,

Observe what *Hobbs* maintains over and over, *viz.* That the Magistrate has all manner of Power that can be given to Man, or, which is the same thing, that Man is capable of, for the Government of Men's External Actions in Religion, or, which is the same thing, with relation to Religion, which are our Author's own Words. But this by the by. The

Second thing I would desire you to observe in the Quotation we examine, is, That our Author with his Masters, ascribes innumerable Mischiefs both of Soul and Body, to the not permitting Men to Worship God according to the Dictates of their own Consciences; because as to those Speculative, to those indifferent Matters of Religion, Men are *still* in a State of Liberty or Nature. Upon which Account our Author with his Masters, pleads a Natural Right on behalf of the People, to an *Absolutely Universal Toleration* in those Matters. Of which important Particular, with the *Atheistical* Ground upon which it is solely bottom'd, with its Tendency, Influence, Attendants and Aim, I shall speak hereafter. In the meanwhile, the

Third and last thing I would desire you to take notice of in the Passage we examine, is this, to wit, That our Author would not so much as *seem* to give the Magistrate so great a Power as *Hobbs* complemented him with. Now we have already seen, and it shall be made more fully to appear hereafter, that both of them do give the Magistrate the very same Power, both in Nature and Extent, upon the very same Grounds, and for the very same Ends, with relation to all civil Concerns whatsoever: And we have now seen by the immediately preceding Quotations, that both of 'em do complement him with all the Power relating to Religion, that Man is capable of. It is therefore already demonstrated, that each of them does give the Magistrate as great a Power in those Matters, as the other complements him with: And indeed it is but a Bare, Mere, Impious, Dangerous, Deceitful

ceitful, Antichristian, Blasphemous, *Atheistical* Flattery, to complement him with all the Power relating to Religion that Man is capable of, *only* and *solely* because he is Elected Governor of the Common-wealth by a *Mobb*, still in a *State of Nature*. And really I think one must be very short-sighted, if he does not see whence this Doctrine comes, whether it tends, and what the *Hypothesis* is, upon which 'tis solely bottom'd. But still,

Notwithstanding that those Men of Matter, do all of 'em complement the Magistrate with the very same Power, yet there is a very wide and remarkable difference between 'em upon this Head; whose Discovery will much contribute to my Design in general, and in particular, to the more clearly and distinctly proving, that our Author gives the Magistrate *so great a Power as Hobbs complemented him with*. And it will be made to appear by the following Remarks and Quotations. We shall begin with *Hobbs*. You remember this Author teaches, and indeed constantly and invariably, that he is *bound* not to *gain-say* his Sovereign in *Points of Religion*. That tho' *Internal Faith* or *Religion* be invisible, and exempt from all *Humane Jurisdiction*, yet the *Words* and *Actions* proceeding from it, if contrary to the *Civil Constitution*, or to the Declaration of the Sovereign, are *Breaches* of the *Law*, and *Injustice* before God and Man, &c. To this I shall add what he has in these words, *viz.*

“ When the Civil Sovereign is an Infidel, every one
 “ of his own Subjects that resisteth him, sinneth against
 “ the Laws of God (for such are the Laws of Nature)
 “ and rejecteth the Counsel of the Apostles, that admo-
 “ nisheth all Christians to obey their Princes, and all
 “ Children and Servants to obey their Parents and Ma-
 “ sters in all things. And for their Faith, it is Internal
 “ and Invincible; they have the Licence that *Naaman*
 “ had, and need not put themselves into danger for it.
 “ *Leviat. Part. 3. Chap. 43. p. 330.* Thus,

This Author every where limits the Magistrates Power to the *External Actions* of his Subjects, and excludes his Authority, and that of any Priest or Priests whatever,

from having any Jurisdiction over the *Internal Acts* of their Minds, their *Internal Faith*, their *Internal Religion*; but yet teaches, that the Subjects are bound, even in *Conscience*, to comply with, and practise the *External Rites, Ceremonies and Religious Usages* Establish'd by the *Legislative Power*, tho' contrary to the *Internal Perswasion* of their own Minds. Let us now hear a little from *Spinoza* upon this Head. This Author, after having plac'd his *Internal Religion* beyond the Jurisdiction of any Mortal, leaves the *External* entirely at the Magistrates Disposal, whereof, in contradistinction to the former, he speaks in these words, *viz.* " But on the contrary, 'tis
 " evident that External Religion, since it is perform'd by
 " the Body only as all other corporeal Actions are, can
 " be subject to the Power of others. For we can be
 " commanded to come together in one Place, to hear
 " some Teacher, to uncover our Heads, to kneel, to
 " stretch forth our Hands, either joyn'd together, or a
 " part, to invoke and honour God, or SOMETHING,
 " ('Tis indeed all one to those Men, what something is or
 " shall be honour'd) ELSE, in a set Form of Words, and
 " to perform infinite other Actions and Gestures of Body :
 " To pronounce certain articulate Sounds or Words, and
 " to do all those things whatsoever, that can be done
 " by the Actions of the Body, when commanded by
 " the Vice-god's *Deputies* of External Religion, the
 " Clergy. *Ib. Chap. 4. p. 57.* Hereby,

As well as by some of the preceding Quotations, 'tis as evident as words can make it, that *Hobbs* and *Spinoza* teach the same thing upon this Head; yet in order, the more fully and plainly to make out the Difference betwixt themselves and our Author upon this Point, I must bring one Quotation more out of him, which runs thus :

" 'Tis a grand Mistake, to suppose the Magistrates
 " Power extends to *indifferent things* (i. e. to the Publick
 " Profession and Practice of any Theories, Beliefs, Truths,
 " Religious Rites or Ceremonies whatever) for then he
 " might

“ might deprive Men of all Liberty, and render his
 “ Power Insupportable, in hindering them from mana-
 “ ging their private and Family Concerns as they please;
 “ which they have not only a Right to do, 'but to form
 “ what Clubs, Companies or Meetings they think fit,
 “ either for Business or Pleasure, which the Magistrate,
 “ as long as the Publick sustains no Damage, cannot
 “ hinder without manifest Injustice, and acting contra-
 “ ry to the main End for which he was entrusted with
 “ Power, the Preservation of Mens Liberties in all such
 “ things as cou'd be done without Detriment to the
 “ Publick. And therefore the Magistrate's Power, the
 “ End of Government being the true (*all this is borrow-*
 “ *ed from Locke*) Measure of its Extent, reaches not to
 “ *indifferent Matters*. And therefore if Conscience was
 “ not concern'd about the manner of *Worshiping God*,
 “ the Magistrate would have *no Right to abridge Men of*
 “ *their Liberty* (i. e. to Worship God as they please) *but*
 “ *is as much oblig'd to protect 'em in the Way they chose of*
 “ *Worshiping him*, as in any other Indifferent (*Spinoza's*
 “ *God, i. e. something else; and this Worship, i. e. some-*
 “ *thing indifferent were invented the one for the other*) Mat-
 “ ter. The contrary makes those, whom 'tis the Interest
 “ of the Common-wealth chiefly to protect, the *Conscien-*
 “ *tious*, to suffer; or else it forces Men (*i. e. the Conscienti-*
 “ *ous*) to defend *by Arms* those Natural Rights, of which
 “ no Humane Power can have a Right to deprive them.
 “ *Introd. p. 15. 16, 17. Sect. 20, 21.*

Let us now make a few Remarks upon those Quotati-
 ons, and shew the difference betwixt those Authors upon
 the Point under Examination. You remember each of
 them maintains, That *all Power is Originally in, and imme-*
diately from the People. That all the Right, Power and
 Authority of the *Sovereign*, is immediately deriv'd from
 'em. That they have a certain *Natural, Inalienable, In-*
herent Right, which they neither did, nor could, nor can
 confer upon the *Magistrate* or any other, upon *any Pre-*
tence or Account whatsoever. And that this Inalienable
 Privilege

Priviledge consists in a Right of Judging and Believing for themselves whatever they please, according to the Dictates of their own Reason and Conscience. Now they differ only about the People's Conduct in managing that their Inalienable Right. *Hobbs,*

And *Spinoza* do solemnly bind the People singly to an exact External Compliance, with the Religious Rites, Ceremonies, Worship, &c. Establish'd and Practis'd in the Common-wealth, by the Legislative Authority, under Penalty of Transgressing the Laws of God and Man, and of being cut off from the Civil Society : On the contrary, our Author not only exempts the People from that Compliance, but even teaches 'em, that they have a Natural Inherent Right to defend *by Arms*, the Free and Publick Profession and Practice of those indifferent Matters, of whatever Religious Rites and Tenets they think fit, either to invite, or to chuse. Herein therefore the difference upon this Head betwixt those Authors, does precisely consist, *viz.* That *Hobbs* and *Spinoza* would have the People to be a Pack of Lying, Hypocritical, Conscientiousless Knaves : And that our Author would have 'em to be a Rabble of Stubborn and Ranck Rebels. The one or the other they must necessarily be, as to any External Religious Profession ; and as to any Internal Belief, downright Atheists, according to the darling Hypothesis of those Authors. But then

The Preservation and Safety of the Common-wealth, being the main thing which those Men of Matter profess and pretend to secure, and Religion, whether Internal or External, being with them a merely indifferent Business ; *Hobbs* and *Spinoza* have not dar'd, neither indeed were they altogether such silly unthinking Coxcombs, as Publickly, and in Print, to court and press the Mobb to Rebellion, by the strongest Motives imaginable, to wit, by a Natural Inalienable Right, even upon the account of such things as they themselves taught to be merely indifferent, of little or no moment at all. This equally surprizing and mischievous Attempt has been, it seems, reserved for our Author. And indeed, he acquitted himself of his Task, with so much Zeal, and so little Judgment, that one may easily

easily guess he never undertook it but for want of Understanding. But then, what he teaches the Mobb, being so very singular, and so very dangerous at all times, particularly at this Juncture, let us consider his Doctrine upon that Head, a little more in Detail. He,

In the Passage before us, and elsewhere, maintains, That the Publick Profession and Practice of any Religious Rites, Ceremonies, Sacraments, Worship, &c. are as *indifferent a thing*, as a *Club met for Pleasure* is. That with relation to those indifferent Matters, Men are still in his State of Liberty or Nature, wherein the Prince or Priest has no more Authority over the Peasant, than he has over them. That the People, and each of 'em severally and singly, have a Natural, Inalienable, Inherent Right, which cannot on any Pretence whatsoever be Delegated or Confer'd upon the Magistrate or any other; to believe, profess, and publickly practise those indifferent Matters, of what sort or kind soever, when, where, and how they please or shall think fit. And lest they should not so easily understand how far that pretended Right extends; he teachest them very often, *That those who have a Right to the End, must likewise have a Right to the Means.* As *Introd. p. 28. Sect. 33.* That is, those who have a Natural, Inalienable, Inherent *Right* to Chuse, Institute, Believe, Publickly Profess and Practise, whatever Religious Tenets, Rites, Ceremonies, &c. they please or shall think fit; must likewise have an Equally Natural, Inalienable, Inherent *Right*, to all the *Means* that shall be at any time requisite to the Institution, Belief, Profession and Practice of those indifferent Matters. Now,

When the People, in the Use of those indifferent Things, are by their Sovereign abridg'd of that their Natural Liberty and Right, whereof, says he, *no Humane Power can deprive 'em*; he points out to 'em, one of the *Means* necessary for securing to themselves, that their Inalienable Prerogative, and that is, *Arms*: So that he makes their Right to the using of this *Mean*, equally as Natural, Innate and Inalienable, as their *Right* to the Use of those indifferent

different Things themselves, for whose Preservation he assigns that *Mean*: That is, he gives the People a Natural, Inalienable, Inherent Right, to *Rebel* against their Lawful Sovereign, wherever, or whenever he abridges them of their Liberty, even in Matters which our Author himself accounts merely indifferent. On the other hand, he tells 'em, The Sovereign neither has, nor can have any Right or Authority at all to curtail their Liberty in those indifferent Things. That he cannot do it without *manifest Injustice, and acting contrary to the main End for which he was entrusted with Power*: Whence he deduces the use of the forementioned *Mean*, viz. to defend by *Arms* their Natural Liberty and Right to profess and practise those indifferent Things just as they please. And the more pressingly to encourage the Mob to make ready their Arms, he tells 'em in plain Terms, " That the Sovereign or Vice-god is to be obey'd as long as he acts agreeably to the End for which he was Constituted; but when he acts contrary to it, of which they that deputed him cannot but have a (*i. e.* *have a Natural*) Right to judge, the Power naturally returns to the Body of the People. *Ib. p. 7. Sect. 8.* Here

We are to observe, First, That according to our Author, the Mob has a *Natural Right* to judge when their Vice-god does, or does not act agreeably to the End for which he was Constituted. Secondly, That they are Not to *Obey him*, nay, That they have a Natural Right to employ their *Arms* against him, when they judge that he does not act agreeably to that End. For then, Thirdly, The Power returns *naturally* to the *Body* of the *People*: And therefore, Fourthly, The People are here complemented with a *Natural Right* to *Punish* their *Vice-god*, when they judge that he does not act agreeably to the End for which he was Constituted: For this *Right* is so necessarily united to that *Natural Right* of *Judging*, and to that reverted *Civil Power* of *Governing*, that they cannot subsist together without it. From, and by all that has been said upon

upon those Heads, it is evident that our Author does entirely subvert our *Civil Constitution*. But to go on, let us apply his Doctrine a little more expressly and closely to the Purpose he intended, I suppose, it should be applied to. Now,

There are a great many of Her Majesty's Subjects, who pretend they are abridg'd of that Natural Liberty and Right which our Author gives them ; to wit, publickly to profess and practise their *Novel and Superstitious Religious Rights and Ceremonies*. These therefore he very industriously exhorts and instructs. He tells 'em, first, that they have equally as Natural a Right to Defend by *Arms* against Her Majesty, and thereby to endanger Her Person, to speak it Reverently, that *Natural Liberty and Right* he bestows upon 'em ; as they have to defend by *Arms* their Lives, Limbs and Goods against a High-way-man that attacks them upon the Road, and to take away his Life. For the *Right* on both sides you see is *Natural* : And you know, that whoever has a Natural *Right* to the *End*, has likewise a Natural *Right* to the *Means*, is his Doctrine. Now since that *Natural Right* is given 'em by our Author, contrary to all *Right* and Reason, they are thereby acquainted, Secondly, That Her Majesty has no more *Right* to abridge them of their *Natural Liberty and Right* in the Use of those indifferent Things, than a High-way-man has to take away their Lives upon the Queen's Road : For She has none but what She had from the People. Now the People neither did nor could give Her that *Right*, which, according to our Author and his Masters, is their own *Inalienable Prerogative* ; therefore she neither has nor can have it. Therefore She cannot abridge them of their *Natural Liberty* in those indifferent Matters, without manifest *Injustice*, and acting contrary to the main *End* for which she was entrusted with Power, and when She does, thereupon the Power Naturally Reverts to the Body of the People : And since it does so, they are thereby given to understand, Thirdly, That they have a *Natural Right* to (be it spoken with Respect) punish Her Majesty for acting contrary to that

that End; and this, for the Reason alledg'd out of our Author, in the immediately preceding Paragraph. Now,

I have given you that part of our Author's Doctrine, wherein he differs from the other two *Atheists*, *Hobbs* and *Spinoza*, if you believe himself. Perhaps you think 'tis already as bad as it can be; yet I can assure you, that his Hypothesis will make it still incomparably worse, as shall appear afterwards. At present, you see again, that our Author's Doctrine does fundamentally subvert our Civil Constitution. For it teaches, That our Legislators had no Right or Authority at all to make those Acts of Parliament which deprive the *Papists* in these Nations of a Liberty, publickly to profess and practise all their *Novel*, *Superstitious*, *Idolatrous Rites*, *Ceremonies* and *Worship*; and maintains, that those Acts are a *manifest Injustice*, and Enacted contrary to the *main End* for which the Legislators were entrusted with *Power*. Now, I believe the Reverend and Learned Lords, the Judges, will maintain, and are able to prove, that whoever asserts, that our Legislators had no Right or Authority at all in Cases Actually, Deliberately, and Unanimously Determin'd by 'em, and teaches, That the Laws Enacted by 'em, under those Circumstances, and upon those Heads, are a manifest Injustice, and Establish'd contrary to the main End for which they were entrusted with their Legislative Right, Authority and Power, does plainly and fundamentally subvert our Civil Constitution. This is so evident, that I need not back it with further Proofs. But still,

This is not all, for our Author deprives Her Majesty of Her *Supremacy* in all Causes, and over all Persons in these Her Majesties Kingdoms, whether Ecclesiastical or Civil. For as to Religious Matters, our Author teaches, That Her Majesty has no more Right or Power over the meanest (pardon the Expression and Comparison, tho' they are our Author's) Peasant in Her Dominions, than he has over Her. Because he plac'd 'em, as to those
Matters,

Matters in his State of Nature, and therein made 'em, perfectly Equals. *O Tempora!* And besides those his Endeavours to make Her Majesties Subjects to Rebel, besides his overthrowing our Civil Constitution, and depriving our Sovereign of Her Supremacy, he ridicules and banters Her Supream Power in an Insolent manner. For he tells Her Majesty, on the one hand, That She has Right, Power and Authority to punish the People when they act contrary to Her Laws; and on the other, he informs the People, That they have likewise a Natural Inherent Right to punish their Vice-god, or Her Majesty, when they judge She acts contrary to the End for which they entrusted Her with the Legislative Power. Now this is exactly to banter the Vice-god with the same Conditions that Trincalo allowed to his Rival Stephano, when he told him, *Thou shalt indeed be Vice-roy over me, provided I be Vice-roy over thee.* And

I have already observ'd and prov'd, that the other two *Atheists, Hobbs and Spinoza*, leave no Stone unturn'd, in order to overthrow the Doctrine deliver'd by our Author in the preceding Pages. Indeed it is every way so Pernicious, Insolent and flamingly Seditious, that I wonder how any could be so hardy as to Print and Publish it, where Sovereign Authority of any kind is Establish'd by Law; and consequently where such a Procedure is always *ipso facto* Capital, Sovereignly Criminal, I think, High-misdemeanour at least. For 'tis a Conspiracy even in Grain against the Sovereign and Her Government. This is the express Sentiment of *Hobbs and Spinoza*; and must be the Opinion of all those, if they can but justly pretend to common Sense, who with our Author and his Masters maintain, *That those things which conduce to the Happiness of Humane Societies (as such) are the most substantial Parts of Religion.* *Introd. p. 13. Sect. 18.* That the Good of the Society is the Supream Law, and that all Church-Considerations, as well as every thing else, must give place to it. *Ib. p. 20. Sect. 25.* "That the Good
" of the Society is the Sepream Law, to which all others,
" whether

“ whether Humane or Divine, must give way. *Spin. Trac. Theol. Pol. Cap. 20. p. 218.* And on the other side, That the very things themselves, and their Profession and Practice, for whose sake he gives the Mobb a Natural Inherent Right to Rebel, are *merely indifferent.* Now,

Must not a Man that teaches this, be thorowly blinded, and possess'd with the Spirit of Rebellion, when he gives the Mobb that *Natural Inherent Right*? If so, what must such a Man be, when he gives the Mobb that Prerogative in a Nation wherein he himself knows 'tis something like Treason, either for him to give 'em, or for them to use that pretended *Natural Inherent Right*? He himself not only knows this to be true, but even teaches that it is so in his *Ravings*. But then 'tis in his *Ravings* indeed he does so. However, in order to make him *proud* of giving an *uncommon Mark of his Love to Truth*, in *publickly owning and retracting his Errors*, to promote the Interest of naked Truth, and the Confusion of Natural Coxcombs; suffer at present, that I make good this Charge upon our Author, who, maintaining in his Preface, after his Masters, that whatever Power the Clergy have, is deriv'd from the King, Lords and Commons, subjoyns the following Doctrine, *viz.* “ Nay,

“ The Clergy themselves, without disowning the
 “ Lawfulness of National Churches, must come into
 “ this Notion, because it does not depend on the Clergy, but upon the Sovereign National Power, whether
 “ there shall be a National Church: And consequently
 “ the Legal Establishment of *the Faith, the Doctrinal Articles, the Discipline, the Rites and Ceremonies of the*
 “ *National Church must be wholly owing to them*; since in
 “ all such Matters, to which their Laws do not extend,
 “ no Church can be said to be National or Establish'd
 “ by Law; and as far as the Magistrate Establishes any
 “ thing, they (*all this Doctrine is borrowed from Hobbs, Spinoza, Locke, &c.*) are part of the Civil Constitution. *Ib. p. 13, 14.* Now,

The *Faith*, the *Worship*, the *Doctrinal Articles*, the *Discipline*, the *Rites* and *Ceremonies* mentioned here, are what our Author calls *Indifferent Matters*, in those Passages of his we have already examin'd. 'Tis of these he speaks, you remember, when he says, *That it is a Grand Mistake, to think that the Magistrates Power extends to 'em. That as to those Matters, Men are still in a state of Nature, of Perfect Equality ; wherein the Prince or Priest has no more Power over the Peasant, than he has over either of 'em. &c. That the People have a Natural Inalienable Right to Defend by Arms, their Publick Profession and Practice of those Indifferent Matters, &c.*

And yet in the Quotation before us, they are no Indifferent Matters. For those of them which are profess'd and practis'd in the Church of *England*, are therein maintained to be a *Part* of our *Civil Constitution*, and to have been made such, by the Authority of our *Legislators*. Wherefore, *First*, They are thenceforward no Indifferent Matters ; for, even supposing they were so before, yet upon their being establish'd into a Law, or made part of the Civil Constitution, they cease to be such. *Secondly*, If so, the People are Absolutely Bound to a strict Observance of them, upon Penalty of being cut off from the Civil Society, and this, upon more Accounts than one, according to our Authors ; since the Legislators Establishing any Thing into a Law, is constructed to be the Peoples own Act and Deed, and binding under a no less, than the forementioned Penalty. Now,

Since the *Faith*, the *Worship*, the *Doctrinal Articles*, the *Discipline*, the *Rites* and *Ceremonies* of the National Church of *England*, have been by our Legislators made Part of our Civil Constitution, according to our Author, I humbly conceive 'tis no less than High Misdemeanor in him to maintain, as we have seen he does, that our Legislators had no Right or Authority at all, to make those *Indifferent Things*, part of our Civil Constitution : That they acted contrary to the *Main End* for which they were entrusted with Power, when they did so : That the People

have a Natural Inalienable Inherent Right to maintain by *Arms* their Native Liberty in the use of those Indifferent Things, that is, to rebel, as I have shewn before, against the Legislators upon the Account of their making those *Things part of the Civil Constitution.* That, &c. For certainly this Doctrine overthrows our Civil Constitution, divests Her Majesty of Her Lawful Right and Authority, and invests the People with a Natural Right to rebel against Her. But let us hear our Author once more, reasoning for, and against himself upon this Subject, in the following Words:

“ If the Magistrate has no Pretence to use Force
 “ when no Person is injur’d, tho’ Conscience were not
 “ concern’d, much less ought he, for Reasons already
 “ mentioned, to do it when Conscience is concerned;
 “ and consequently his Power is confined to such Religi-
 “ ous Matters as are likewise Civil, that is, where the
 “ Publick has an Interest. To go further than this, and
 “ to suppose the Magistrate has a Right to use Force for
 “ the Promoting of Truth in his Dominions, must sup-
 “ pose (*All this is borrowed*) he has a Right to Judge for
 “ his Subjects what is Truth, and that they are bound
 “ to Act according to his Determinations: Since a Right
 “ to punish People for not Acting according to his De-
 “ terminations, necessarily supposes he has a Right to
 “ determine for ’em. *Introd. pag. 19. Sect. 23, 24.*” This Reasoning, you see, is levell’d at our Legislators Right and Authority in making the forementioned Acts of Parliament, at Her Majesty’s, for maintaining of ’em still in Force, and at what our Author himself teaches in the last Quotation but one, brought out of his Preface. For there he maintains, That the Faith, the Worship, the Doctrinal Articles, (i. e. *Religious Truths*) the Discipline, the Rites and Ceremonies of our Church, have been by the Magistrate, made Part of our Civil Constitution, i. e. That our Legislators (*This by the by, is one of the Papists Grand Arguments against the Church of England*) have determined for us, What is Truth, or what Religious Truths
 we

we ought and are bound to know or believe, and how we ought and are bound to Act accordingly. This is to make a Pope of our Legislators, and to make a wide step towards bringing us back again, under the Bondage of Slavery, towards submitting us a-new to the Pope of Rome, by perswading us, that we do already submit to One, upon the very same Terms he pretends to, and requires of us. Now,

Since according to our Author, our Legislators have determin'd for us, What is *Truth*, or what those Religious Truths are, which we should, and are bound to know or believe, and in which, Conscience is concerned. It is a *Demonstration*, as clear and cogent as any in *Euclide*, even in spite of our Authors *Reasons already*, and wherever mentioned, That the Magistrate has, according to him, not only a *Pretence*, but a Lawful Right to use *Force* in the forementioned Matters of Conscience, since those also are *likewise Civil*; to promote Truth in his Dominions, since That is likewise a Civil Concern; and consequently, That the People, under Penalty of being punish'd, are bound to Act according to his Determinations in those Points; since they are Religious Matters as are *likewise Civil*, according to our Author. For since a Right to punish People for not acting according to the Magistrates Determinations, necessarily supposes he has a Right to determine for 'em. A Right to Determine for 'em, as necessarily supposes, he has a Right to Punish 'em for not Acting according to his Determinations: For a Right to inflict Punishment accrues to a Legislator on the Breach of his Laws, of which he may either judge in Person, or by a Deputy. Rav. pag. 67. Sect. 40. Now,

Our Author maintains, that the Magistrate not only has a Right to, but even that he has already Determin'd for us, *What is Truth*: Therefore he teaches, that the Magistrate has a Right to use *Force* for the promoting Truth in his Dominions, and to punish us, if we do not Act according to those his Determinations. Thus the

Best, if not the *only* Argument in our Author's whole *Ravings*, is turned against himself, and made fundamentally to subvert his own *Doctrine*. Thus he teaches, That Her Majesty has, and at the same time, has not a Lawful Right, Authority and Power to determine for her Subjects, or to make the forementioned Acts of Parliament concerning *Faith, Worship, Doctrinal Articles, &c.* Thus he maintains, That the Mobb have, and at the same time, have not a Natural, Inalienable Inherent Right to Rebel against Her Majesty for making those Acts.

This is our Author's *Doctrine* : And, if you believe his *Ravings*, 'tis certainly false. But if you believe himself, 'tis absolutely true : Do what you think fit, for as to those Matters, you are in his State of Nature, if you believe him : Believe which you please, either the One, or the Other, or both of them, or none of them, or nothing at all ; 'tis all one to his Hypothesis : But not to his Person. For by giving Her Majesty's Subjects a Natural Inherent Right to Rebel against Her, even upon the Account of Merely Indifferent Matters ; there immediately *accrues to Her Majesty*, according to himself, a *Right to punish* him most severely ; and I conceive, Her delay of Inflicting that highly deserved Punishment, is no Infallible Proof, that it will never make him smart. His giving Her Majesty in his Preface, a *Right to Enact* those Laws, and in the rest of his *Ravings*, a *Natural Right* to the People to Rebel against Her for so doing ; gives us a *Right* to think, that his granting Her Majesty in that Place, so great a Power as *Hobbes* complemented Her with, was a subtle Device cunningly contriv'd, in order to divert us from perceiving, that afterwards throughout his *Ravings*, he divests Her of that very same Authority, and invests the Mobb with a *Natural Right* to rebel against Her upon the very Account of Her having that *Right*, and making use of it, which he bestows upon Her in his Preface.

S E C T. IV.

SINCE we are enquiring what our Author precisely understands by his main Principle, by his *State of Nature*, you know that to shew the *Properties* of a thing unknown, is one way to discover its Nature. Now I have in the preceding Pages, pointed out to you one of the *Properties* of that State, *Viz. Perfect Equality*, with its numerous Train of Attendants. Wherefore I shall at present proceed to shew you, another of its leading *Properties*, to wit: That it is a *State of War*, even of every One, against every One, and likewise the inseparable Attendants of this *Second Property*. That it is such a State, is the Unanimous Opinion of our Author and his Masters. This is evident, even from the Reasons they alledge for Men's coming out of that State; and the Grounds they assign for the Establishing of Civil Society: All which, in the Main, you have already seen. You remember they say, That Men came out of that State, by reason of the manifold Evils and Inconveniences that necessarily and inseparably attend it, &c. That the securing to every one, his Life, Liberty, Limbs and Propriety, is the very Ground of the Establishment of Civil Society: Whereby 'tis very plain, that in their state of Nature, preceding that Establishment, every one's Life, Liberty, Limbs, &c. was not secure: And consequently, That that State, was a State of War, even of every One, against every One, as *Hobbes* very well expresses his Master *Epicurus's* Meaning in this Point. Since therefore this Particular is so visibly included or expressed, in what has been already said, I shall bring but a few Quotations, out of a few of our Men of Matter, to make it still more evident, And,

Indeed, that their state of Nature, is a state of War, is so evidently taught by each of them, that 'tis only for

Perspicuities sake, that I quote any of them upon this Head. *Epicurus* having said a great deal upon this Subject, which you have in *Hobbes*, *Spinoza*, *Locke*, and the *Ravings*, and which they stole from him, comes at last to enquire into, and settle, betwixt what Persons, *Right* and *Injury*, *Justice* and *Injustice* might be committed; and chuses to explain this important Article, by comparing *Men* to other *living Creatures* in the following manner. “ As therefore, *says he*,

“ There is no Reason of *Right* or *Injury*, or *Just* and
 “ *Unjust* betwixt Animals, that could not make a com-
 “ mon Agreement, not to hurt, nor be hurt by
 “ mutual Invasion : So neither, is there between those
 “ Nations, which either wou’d not, or cou’d not enter
 “ into a mutual Engagement, not to hurt, nor be hurt
 “ by one another. For *Just*, or *Right*, the Conservation
 “ whereof is *Justice*, hath no Being at all *All*, but in
 “ mutual Society, whence *Justice* is the Good of a So-
 “ ciety, insomuch as by it, every one of the associated
 “ Persons lives securely, free from that Anxiety, which
 “ is caused (i. e. *in his State of Nature*,) by the continual
 “ Fear of Harm. Whence it follows, that whatever
 “ Animals, or what Men soever, either cannot, or will
 “ not make an Association, nor enter into Covenant a-
 “ mong themselves ; must want this Good, not being
 “ Reciprocally oblig’d by any Bond of *Right* or *Justice*,
 “ whereby they might live securely. And so to them,
 “ there can remain no other Reason of Security, than only
 “ This, to do harm to others, that they be not harm’d them-
 “ selves. As therefore, when one of those brute Ani-
 “ mals, amongst which there hath past no such Agree-
 “ ment or Pact, doth hurt another, tho’ it may be said
 “ that one *hurts another*, yet it cannot be said, that one
 “ doth an *Injury* to the other, because one was not
 “ bound by any *Right*, *Compact* or *Law*, not to hurt the
 “ other : In like manner, if one Man of that Nation,
 “ among whom there is no Covenant or Association,
 “ hurts another, it may be said that he *hurts* him, but
 “ not

“ not not that he *wrongs* him, or does him an *Injury* ;
 “ because he was not oblig’d by any Compact or Law,
 “ not to hurt him. *Ethic. Part 3. Chap. 27.* Now,

There are two Things in this Quotation, whereof I shall chiefly take Notice. First, That ’tis manifest from the Whole, and especially from its last Period, that *Epicurus’s State of Nature*, is a *State of War*. This is likewise evident by the Contents of a Quotation I already brought out of him, to shew his Opinion of the *Origin of Civil Societies*. The second Thing I would desire you to observe here, is the Account which *Epicurus* gives us of the *Original of Right and Wrong, Justice and Injustice*. This Philosopher, you know, did not deny the *Existence*, but the *Providence of God*. Now the Nature of the Things themselves sufficiently shew, that from his own Hypothesis, *Epicurus’s Reasoning* is truly Conclusive, when he asserts, That *Justice and Injustice, Right and Wrong* have no *Being at All*, but *In, and By the Establishment of Civil Societies*. That they begun with, and have their very *Being and Existence* solely from the *Agreements or Pacts* that gave its *Origin* to the *Civil Society*. That they are *Social*, but not *Solitary Virtues*, and the like. For since Mankind, according to that Hypothesis, sprung Originally out of the Earth like so many Mushrooms, not by the Free-Will, Order, Direction or Design of an All-wise, Knowing, Infinitely Perfect Being or Substance, but by an Absolutely Irresistable Necessity of Fate or Nature, by the Blind Unguided Laws of Matter and Motion, or by a meer hit of Hap hazard ; ’tis plain that being thus the bare Effects of meer Chance, without the Superintendency of any Supreme Being, that neither cou’d, nor wou’d, nor did imprint a Knowledge of Himself upon their Minds, nor give ’em any Laws at All, either Innate, Written or any how ; Mankind neither had nor cou’d have, neither was nor cou’d be bound by any Laws at All, but by those of their own making ; and consequently, that the very *Essence of Right and Wrong, Justice and Injustice*, must be Originally founded upon those

those their mutual Pacts, Associations or Agreements, by which they came out of their State of Nature, and form'd themselves into Civil Societies. This being observ'd, let us take a View of a few Periods out of *Hobbes* upon this Subject. This Author,

Having laid down some Imaginations borrowed out of *Epicurus*, in order to establish, That his *State of Nature*, is a *State of War*, even of every Man against every Man, concludes in these Words : " Hereby,

" It is manifest, that during the time Men live (*i. e.*
 " in his *State of Nature*) without a common Power to
 " keep 'em all in awe, they are in that Condition which is
 " call'd *War* ; and such a *War*, as is of every Man, a-
 " gainst every Man. . . . And tho', it may seem strange to
 " some Man, that, has not well weighed these Things ;
 " that Nature shou'd thus diffociate, and render Men
 " apt to invade, and destroy one another : And he may
 " therefore, not trusting to this Inference, made from
 " the Passions, desire perhaps to have the same confir-
 " med by Experience. Let him therefore consider, &c.
 " *Leviat. Part 1. Chap. 13. p. 62.* And again.

" To this *War of every Man against every Man*, this
 " also is consequent ; that nothing can be *Unjust*. The
 " Notions of *Right* and *Wrong*, *Justice* and *Injustice* have
 " there no Place. Where there is no common Power,
 " there is no (every word in these Periods is to be taken no-
 " tice of) *Law* : Where no *Law*, no *Injustice*. Force
 " and Fraud, are in *War* the two Cardinal Virtues.
 " *Justice*, and *Injustice*, are none of the *Faculties*, either
 " of the *Body*, or *Mind*. If they were, they might be
 " in a Man (*and, why not ?*) that were alone in the
 " World, as well as his (*as if Virtue and Vice were Facul-*
 " *ties*) Senses, and Passions. They are Qualities (*if so,*
 " *they cannot be in Man, as the Senses and Faculties of his*
 " *Soul and Body are*) that relate to *Men in Society*, not in
 " Solitude. It is consequent also to the same Condition,
 " that there be no *Propriety*, no *Dominion*, no *Mine* and
 " *Thine* distinct ; but only that to be every Man's, that
 " he

“ he can get ; and for so long as he can keep it. *Ib.*

“ p. 63. And,

“ Because the Condition of Man is (*i. e. in his State of*
 “ *Nature*) a Condition of War of every one, one a-
 “ gainst every one ; *in which Case every one is govern'd*
 “ *by his own Reason* ; and there is nothing he can make
 “ use of, that may not (*a mere Paradox*) be a help unto
 “ him, in preserving his Life against his Enemies ; it
 “ followeth, that in such a Condition, *every Man has a*
 “ *Right to every Thing, even to one another's Body.* And
 “ therefore, as long as this Natural Right of every Man,
 “ to every Thing endureth (*i. e. as long as his State of Na-*
 “ *ture lasts*) there can be no Security to any Man, how
 “ Strong, or Wise soever he be, of living out the Time
 “ which Nature ordinarily alloweth Men to live. And,
 “ consequently, &c. *Ib. Chap. 14. p. 64.* This,

You see, is exactly *Epicurus's* Hypothesis ; and this
 being likewise *Lock's* and *Spinoza's* Opinion, I pass on to
 the *Ravings* ; whose Author, after having Asserted, that
 the Magistrate can have no more Power than the People were
 capable of trusting him with, adds, “ Now Men having
 “ no Power over their own Lives and Limbs, Govern-
 “ ment cou'd not flow from hence, but must be deriv'd
 “ from the Power they had over one another (*i. e. in his*
 “ *State of Nature*) founded on the Inherent Right they
 “ have of preserving themselves, and preferring their
 “ own Good to that of others, *Introd. p. 10. Sect. 14.*

Here, again, our Author overthrows the Magistrate's
 Right and Authority, and Civil Government, all at once.
 For here he maintains, That Government cou'd not
 flow from the Power Men had over themselves : And
 in the preceding Quotations, he teaches these two
 things : First, That the Magistrate has no Power at all,
 but what he receiv'd from the People. Secondly, That the
 People cou'd not grant him more than they had to bestow.
 Now, since they had no Power over themselves to bestow
 upon him, 'tis a Demonstration, that he has no Power at
 all over them : And consequently, that our Author o-
 verthrows

verthrows the Civil Government, even whilst he pretends to Establish it. But to return to the Subject we are upon, our Author, by using Terms and Turnings, different from those of his Master's, endeavours to conceal from us, that he is their Disciple, and that he teaches their Doctrine. But still, the Period before us, not to mention several others in the *Ravings*; does contain their Opinion upon the Subject under Consideration. For what is there meant, by Men's having no Power over their own Lives and Limbs, is this, viz. That Men are under a Natural Necessity of Preserving their own Lives and Limbs; and therefore, have no Power over 'em; that is, cannot deprive themselves of their own Lives and Limbs, as we shall see afterwards: From hence, therefore, (says he) Government *wou'd not flow, but must be deriv'd from the Power they had over one another.* That is, Government flowing from the Power with which the People entrusted their Unanimously Chosen Magistrate, could not flow from the Power they had over their own Lives and Limbs, since they had no such Power to bestow upon him; but from the Power they had over one another in the State of Nature. That is, from the Right every one had in that State, to every thing, even to one another's Body, as *Hobbes* words it; or, from the Power every one had over one another's Lives and Limbs, as our Author has it; or, from the Power every one had to hurt another, lest he shou'd be hurt by him, as *Epicurus* expresses it. This will be further illustrated, and prov'd hereafter. Since, therefore,

According to our Author, Government did flow from the Power every one had, over every one's Life and Limbs in his State of Nature, and, that hereby it is plain, that this Power necessarily render'd that Condition, such a State of War, as is of every Man, against every Man; 'tis demonstrated, that our Author's State of Nature, is a State of War. And, whereas it is so, and likewise evident from the rest of his Hypothesis, I shall trouble you with no more Proofs out of him upon this Head.

I shall only observe, That if you believe a *Roman*, who is not inferiour to any of the fore-mentioned Authors; *Government*, a Principle of Union and Concord, did not flow from that Pretended, nay, Foolish and Contradictory-*Right of every One to ever Thing*; a Principle of Dis-union and Discord; but from *Wedlock, the Beginning of Cities, and as it were, the Seminary of Common-wealths, as Cicero has it, Lib. 1. de Offic. Sect. 17.* but this by the bye. You have already seen, 'tis our Author's constant Doctrine, That *all Mankind* are actually in his *State of Nature*, with reference to *Matters of Religion*; let us now hear from him, who these are, that are still in the said State, in relation to *Civil Government*. He tells you,

“ That the State of Nature is much wider than is generally imagin'd; since, not only *whole Nations*, with respect to one another, are still in it.—But all Men are born in it, and always continue to be so in all such Things as they may practise, without injuring one another. *Introd. p. 11. Sect. 15.* That is, All Mankind are still in his State of Nature, with Relation to Matters of Religion, and all Nations, living under different distinct Laws, with Relation to Civil Government. This he shews, and confirms by the following Example. I would ask, (*says he*) whether *Lewis XIV.* has such a Power over *Philip V.* since both being Heads of Independent Nations, are, with respect to one another in a State of Nature? *Ib. p. 4. Sect. 4.* Thus our Author Teaches, that all Nations under different Independent Governments, are still in his State of Nature. And, indeed, he could hardly produce an Example, that more fully expresses the Enormity of his Doctrine, than that he pitch'd upon. *Lewis*

The XIVth, (*says he*) King of France, and Philip the Vth, King of Spain, as he is pleas'd to stile him, are, with the Kingdoms, whereof they are Heads, actually in our Author's State of Nature, if we believe his *Ravings*: Now, we know no Kings, since he, whether we

we will or no, will have both of 'em to be such ; nay, nor Kingdoms, that are more strictly Allied, than those of *France* and *Spain* are, upon our Author's Supposition. For what can make them more so, than the Tyes of Blood, and of Solemn Leagues and Agreements. But since this Doctrine is so dreadfully Barbarous, Antichristian, Unreasonable and Dangerous, and that our Author must needs have an Eye to our Allyances at home, when he taught those Fatal Principles which subvert the Basis upon which they stand ; let us by a few Reflections shew one Part of its Enormity. He tells you,

That the fore-mentioned Princes, and their Subjects, as well as all other Independent Sovereigns and Subjects, are actually in his Barbarous, Inhumane, *Atheistical* State of Nature, which is such a State of War, as is of every One, against every One, &c. Hereby he would give you to understand, that *England*, the *Empire*, *Holland*, and *Savoy*, are actually in the very same State too. And consequently,

First, That our Mobb, and every one of us, has a Natural Right to the Lives, Limbs, Goods, to the very Bodies of the Embassadors of those Forreign Courts Residing amongst us, as well as to those of all the Forreigners that come hither, either to Travel, or to Traffick, either for Business, or for Curiosities sake. For in Reference to all those, we are still in our Author's *Atheistical* State of Nature ; wherein every one has a Right to every thing, even to one another's Body : In such a State of War, as is of every one, against every one. And, &c. Now, since we are so, according to our Author, 'tis evident he teaches : *Secondly*,

That any of us may take away the Lives, Limbs, or Goods of any of those Embassadors, or other Forreigners, Travelling, or Trafficking amongst us ; and That, without committing any *Injustice*, any *Wrong*, without *Breach* of any *Trust* or *Faith*, without *Transgressing* any *Laws*, without committing any *Sin*, without any *Remorse* of *Conscience*, and without being *Accountable* for the *Fact*, ei-
thre

ther to God or Man. For, in that State, Nothing can be Unjust. The Notions of Right and Wrong, Justice and Injustice, have there no Place. If we kill 'em, and therefore might be said to hurt 'em; yet it cannot be said, we do 'em any Injustice, any Wrong, that we commit any Sin, that we transgress any Law, &c. or that we are liable to be Punish'd for so doing. For in that State, we have a Natural Right to every thing that is theirs, even to their very Bodies, &c.

And, since this is our Author's darling Doctrine, 'tis plain: Thirdly,

That he supposes, with his Masters, that there is no G O D, who Created Mankind, who takes any Care at all of 'em, or Claims any Right at all to 'em. For, the Existence and Providence of that Supream Being, and his Creation of Mankind, as deliver'd in the Holy Scriptures, once supposed; there Immediately, Naturally, and Necessarily arises, a Relation of Dominion and Dependency, of Right and Wrong, of Justice and Injustice, betwixt those Reasonable Free Agents themselves, on the one side, and on the other, betwixt all of 'em, and each of 'em, and their bountiful Creator. This is an *Eternal Truth*, as, even *Locke* himself calls it. *Essay*, B. 4. Chap. 11. p. 366. And, since it is so, the three following Truths are thereby demonstrated, viz. First,

That our Author supposes, with his Master's *Epicurus*, *Spinoza*, &c. that there is no G O D, who freely and designedly Created Mankind Originally, and thereby acquir'd an Absolute Dominion over, and a Sovereign Right to their Obedience, Love, Fear, Faith, Hope, &c. to their Lives and Persons, joyntly and severally: Since, as is evident from the foregoing Pages, he, with his Masters, by supposing Mankind, Originally in his *Atheistical* State of Nature, does fundamentally subvert that *Eternal Truth*. For in that State, every Man had a Natural Right to every thing, even to one another's Body. Therein Men were subject to no Laws, either Divine or Humane. Therein there neither was, nor could be any Right, Wrong, Sin, Transgression, Justice or Injustice,

Injustice, &c. Now, this you see, does entirely subvert the fore-mentioned *Eternal Truth*, as that Fundamental *Truth*, once suppos'd, does not only subvert, but, even ever afterwards, make it absolutely impossible to conceive Mankind Existing, so much as one Moment of Time in that *Atheistical* State of Nature, nay, or consistently to conceive such a Contradictory State at all. Whereby, 'tis as evident as words can make it; that our Author supposes, with his Masters, That there is no *G O D*, who, freely and designedly Created Mankind Originally, &c. Secondly,

'Tis demonstrated, that our Author, with *Epicurus*, makes *all Right and Wrong, Justice and Injustice, Originally* to flow from the Covenants and Agreements made by Mankind, coming out of his *Atheistical* State of Nature. Since he allows, that those Virtues and Vices are in the Civil State, teaches, that none of them were in his State of Nature; and maintains, that nothing else interven'd, besides those pretended Covenants and Agreements, to Form and Establish Civil Societies. To which, give me leave to add the Reason, why I said in the preceding Pages, that tho' our Author's giving the People a Natural Right to Rebel, even upon the account of merely Indifferent Things, was bad enough; yet his Principles would make that part of his Doctrine, still worse, as they really do. For by maintaining, on the one hand, that immediately upon their refusing Obedience to their Sovereign, even upon the account of merely Indifferent Things, the People fall back again into their State of Nature; and, on the other hand, that in that State, they may take away any Man's Life, without any Injustice, any Sin, &c. He plainly teaches, That Subjects Revolted, even upon the account of merely Indifferent Things, may Kill their Sovereign, without committing any *Injustice*, any *Crime*, any *Sin*, and without being *Accountable* for the *Fact*, either to *G O D* or *Man*. Thus he leaves 'em neither *Conscience* or *Humanity*,
Honour,

Honour, Honesty or Shame. This is flamingly Wicked !
horridly Monstrous ! *Thirdly,*

'Tis demonstrated, that our Author does entirely overthrow the very Foundation of our Alliances with those Forreign Courts, with which we think our selves strictly Allied. For that Foundation consists in Solemn Offensive and Defensive Leagues and Agreements. Now he teaches, even contrary to *Epicurus's* Determination, that those Courts and ours, notwithstanding those Leagues and Agreements, hitherto look'd upon as Inviolable, are actually in his *Atheistical* State of Nature ; that is, in such a State of War, as is of every one, against every one, wherein there neither is, nor can be any Right, Wrong, Justice, Injustice, Leagues, Covenants, &c. or any manner of Obligation, to observe, fulfil, or keep any such : Our Author, therefore, by thus Subverting the Foundation, by teaching, that those Leagues and Agreements are Null, Invalid, Insignificant, of no Force or Obligation at all ; does really overthrow our Alliances with all Forreign Courts. This certainly looks very odd at this time of Day, and to be sure, was not Printed and Publish'd at this Juncture, without some particular View. But having now set before you, that *Property* of our Author's *State of Nature*, to wit, That it is such a *State of War*, as is of every one, against every one, with a part of its *Criminal Attendants* ; I shall at present proceed, to remind you of another of its *Properties*, with its equally *Criminal Concomitants*.

S E C T. V.

OUR Author treading boldly, but blindly in his Master's Steps, maintains with them, as you remember, That the People coming out of their *State of Nature*, neither did, nor could transfer to the Magistrate, or any other, any Right, Jurisdiction, Power or Authority at all over themselves, in merely Religious Matters,
in

in those merely Indifferent Things: And that all Mankind are actually, and, with relation to those things, shall for ever remain in their *State of Nature*. Hence naturally arises, and hence those Authors deduce, consistently with themselves, the following *Property* of that State, *viz.* *That all Mankind have a Natural, Inalienable, Inherent Right, to chuse, judge, believe, and profess whatever Speculative Points, whatever merely Religious Worship, Tenets, &c. they think fit.* This, you remember, is our Author's Doctrine, and, as you see, it supposes, with *Epicurus*, that there is no GOD, who freely and designedly Created Mankind, to know, love, fear, and obey him. Now, from that *Property* of their State of Nature, our Modern Men of *Matter* deduce the three following Inferences, which indeed do necessarily follow from it. To wit, *First,*

That Mankind neither is, or can be Subject to any Laws whatsoever, in merely Religious Matters. *Secondly,*

That in those Matters, there should be a Universal, Impartial, Inviolable Toleration, granted by all Sovereigns, to all Mankind. *Thirdly,*

That in those Matters, every one's own Reason ought to be his Guide. To which I shall add, *Fourthly,*

That those Men, by the fore-mentioned, and such like Doctrines, as well as in express Terms, do fundamentally Subvert *all Divine Revelation*.

The first three Particulars flow so naturally, necessarily, and evidently, from that *Property* of those Men's pretended *State of Nature*, that the going about to prove their Inseparable Connection with it, would be superfluous; were it not that the Proofs themselves will considerably help us rightly to understand the *Ravings*, and serve me to compass my main Design. As to the first Particular, *viz.* That Mankind neither is, nor can be Subject to any Laws whatsoever, in merely Religious Matters; 'tis intuitively evident, this *Property* presuppos'd, to wit, That

That Men have a Natural, Inalienable, Inherent Right to believe or reject, whatever Speculative Points, whatever Religious Tenets they please. For a Law wou'd enjoin those Men to believe such an Article, or such a set number of Articles, under some certain determined Penalty. Now this, both as to the *Sanction*, and to its *Enforcement*, wou'd be both useless, absurd, unreasonable, and unjust. For the People having a Natural, Inalienable, Inherent Right to determine for themselves, and to believe, or not believe, to receive or reject what Religious Article or Articles they please, on the one hand ; the Establishing such a positive Law, in opposition to, or inconsistently with that Inherent Right, *i. e.* a Law of Nature, would be both useless and absurd : And on the other Hand, it wou'd be both unreasonable and unjust, to inflict any Punishment upon People, for believing or not believing, for receiving or rejecting such Articles, as they had a Natural Right to believe or not believe, to receive or reject. All this is evident : And it is upon this Account, that those Men of Matter maintain, That the *Gospel* is no Law ; and from this Atheistical Supposition, it Demonstratively follows, that it would be both Unreasonable and Unjust, even in G O D Himself, to punish *Infidels* or *Pagans* for rejecting the Gospel, and for believing and professing a Religion Diametrically opposite to it. But let us hear what they farther say upon this Head. Our Author,

In his ordinary way, that is, contrary to Truth, and to a known Matter of Fact, having told us, That the *Jews* coming out of *Egypt*, had no settled Government, till the Time of what he calls, the *Horeb Contract*, (By the by, all he says here, and throughout his Book, upon this Subject, concerning this Contract, and the *Jews* not being bound by any Law of G O D, till they receded from their Natural Right, till they Covenanted with Him at *Horeb*, is, Word by Word taken out of *Spinoza's Theol. Pol. Treat.* especially out of its 19 Chap. p. 214, 215. &c.) pursues his Discourse in this manner : “ Were these that are now

“ Christians, without any Government upon Christ’s
 “ coming into the World ? Or did Christ act like Moses,
 “ as *God’s Viceroy*, (No, but as *G O D Himself* ?) No, he
 “ came as a private Person, *whose Kingdom is not of this*
 “ *World* ; to give not one Nation only, but all Mankind,
 “ Precepts, relating to our Duty to one another as well as
 “ to *G O D*, without depriving any of the *Right* they
 “ were invested with : And consequently in whose hands
 “ the Determination of *Civil* or *Ecclesiastical* Matters were
 “ before his Coming, *in those he left them*. And all we
 “ are to learn from the Discipline of the Primitive Chri-
 “ stians, or the *Directions* they receiv’d from Inspir’d
 “ Persons, is not that *We are obliged to observe the same*,
 “ but that like ’em we act agreeably to the *Circumstan-*
 “ *ces*. (*This is a Sentence very often us’d by our Author,*
 “ *and borrowed from his Master Spinoza. Tract. Theol. Pol.*
 “ *Cap. 11. pag. 144. Chap. 2. pag. 29. &c. We are In-*
 “ *Ravings ! Pag. 151, 152. Sect. 39. 40.* ” Now,

These Assertions in themselves being so Notoriously
 False, and the Reverend Dr. Hicks having already shewn
 the unparallel’d Disingenuity of asserting, That *Christ left the*
Determination of Ecclesiastical Matters in the Hands wherein
he found it : That the *Jews* had no settled Government, till
 they came to *Horeb*, and of such other the like *Atheistical*
 and borrowed *Impostures*, (’tis a Favour to call them so,) I
 shall not spend my Time in exposing or confuting such
 Untruths, not to say Lies. And therefore I proceed to
 observe, That by *Directions received from Inspired Persons*,
 our Author understands the *Holy Scriptures*, which he says,
 we are not *obliged to observe* ; and this, upon a two-fold
 Account. First, Because when Christ came, he left the
 Determining of Religious Matters, in the hands where-
 in he found it. Now, according to our Author the De-
 termining of those Matters, at that time, as well as at
 present, was in every one’s own hands. For according
 to him, every one, had then, has now, and shall for
 ever have, a Natural, Inalienable, Inherent Right to de-
 termine for himself, then, now, and for ever in those
 Matters :

Matters : And no body else, either then, now, or hereafter, either has, or can have a *Right* to determine for another. 'Tis of that *Right* our Author speaks when he asserts, That Christ at his Coming did not deprive any of the *Right* he was invested with ; that is, of the Natural, Inalienable, Inherent Right which our Author has given every one both now, and then, and for ever, to determine for himself in Religious Matters : Consequently, 'tis by Vertue of that *Right*, that we are not *obliged* to *observe* the *Gospel*, *i. e.* to believe, and to practise according to the Articles of Faith, and Precepts of Morality, proposed to us, and *determined* for us in those *Sacred Directions*, as our Author concludes. *Secondly,*

Because the *Gospel* is no *Law*, for *Christ's Kingdom is not of this World*. From whence our Author and his Masters most impertinently conclude, That *Christ* was no *Legislator*, That the *Gospel* is no *Law*. For *Christ* came into the World as a private Man, not as God's Viceroy, that is, not as a Legislator. He made no Contract with the People as *Moses* did ; that is, the *Origin* of all Power and Legislature, the People, did not chuse Him as their Governour, they conferr'd no Legislative Power upon him ; and therefore, say our Men of Matter, He neither was nor cou'd be a *Legislator* ; He instituted no New Laws, as our Author I think has it somewhere. Therefore, what he delivered was only *Precepts, Directions, Rules, Admonitions, Invitations, Advice, &c.* which Mankind may receive or reject, just as they plea'd, if you believe those Men of Matter. And since the People are bound to no Laws, but to those made by their elected Representatives, for the Benefit of the Common-wealth, as such, as those Men maintain ; 'tis evident from this, and from the immediately preceding Reasons, That the *Gospel is no Law*, That we are not *obliged* to *observe*, *i. e.* To believe, and to practise according to the Articles of Faith, and Rules of Morality, proposed to us, and *Determined* for us therein, as our Author concludes. This *Impious, Blasphemous, Atheistical Doctrine* he borrowed from his Masters.

Hobbes, In his *Leviathan*, having so largely and constantly taught, That *Christ* was no King, no Viceroy, no Legislator, and that the *New Testament* is no Law; I shall bring but one Quotation out of him upon this Head, which runs thus: " But,

" The Question here, is not what any Christian made
 " a Law, or Canon to himself, (which he might again re-
 " ject, by the same Right he received it;) but what was
 " so made a Canon to them, as without Injustice they
 " could not do any thing contrary thereunto. That the
 " *New Testament* should in this Sense be Canonical, that
 " is to say, a Law, in any Place where the Law of
 " the Common-Wealth (*This Spinoza teaches every*
 " *where, especially, in the 19th Chap. of his Theol. Polit.*
 " *Treat. pag. 215, 216. &c.*) had not made it so, is con-
 " trary to the Nature of a Law. For a Law, (as has been
 " already shewn) is the Commandment of that Man,
 " or Assembly, to whom we have given Sovereign Au-
 " thority, to make such Rules for the Direction of our
 " Actions, as he shall think fit; and to punish us, when
 " we do any thing contrary to the same. When there-
 " fore any other Man (*suppose the Man Christ Jesus*) shall
 " offer unto us any other Rules, which the Sovereign
 " Ruler hath not prescrib'd; they are but Counsel and
 " Advice; which, whether good or bad, he that is Coun-
 " selled, may without Injustice refuse to observe; and when
 " contrary to the Laws already Established, without In-
 " justice cannot observe, how good soever he conceiveth
 " it to be. *Leviat. Part 3. Chap. 42. Pag. 24.*
 " Now,

You see, that all this is bottomed upon that Part of those Men's Principles, which we have already examin'd. It supposes, that all Power and Authority is Originally in, and immediately from the People. That they are not bound by any Laws, but by those made by their elected Magistrate, &c. And when *Hobbes* intimates that the Common-Wealth may make the Gospel a Law, he means, as to *External Religion*, to the Actions of the Body only; but

but not as to *Internal Religion*, or *Faith*, not as to the *Acts of the Mind*, for the *Reasons* we have already seen, and so often repeated. From which, as well as from the fore-mentioned Positions, *Hobbes* concludes with our Author, That the Gospel is no Law; and not only so, but that if it contains any thing *contrary to the Laws already established*, Men may reject it without any Sin, and cannot comply with its *Articles of Faith*, or *Precepts of Morality*, without *Injustice*; whereby Our Saviour is charg'd with *Injustice* for teaching the Gospel, the Apostles and Primitive Christians, for receiving, believing, teaching and Professing it, as a new Law, and in its Injunctions, *contrary to the Laws already established*; and 'tis made impossible to bring any Infidel Nation to believe and profess the Gospel, without *Injustice* both in the Teachers, and in the Believers, if you believe the Dreams of those *Atheists*. These, and several other horrid Impieties and Blasphemies, are taught by, and do necessarily follow from those Men's Principles, and plainly suppose, That there is no God, that freely and designedly created Mankind, &c. but I have not time to insist upon them; and therefore without quoting *Locke* or *Spinoza* upon this Head, I shall pass on to the second Concomitant of the fore-mentioned *Property* of those Men's *State of Nature*, viz.

That in Matters of Religion, there shou'd be a Universal Toleration granted to all Mankind. Our Author,

After having spoke a great deal of Nonsense, and said or suppos'd in the same strain, That the Power every one had over another in the State of Nature, being the Standard of the Magistrates Power over the People; he neither has, nor can have, any Right or Power at all, to punish or trouble any Subject upon the Account of his Religion; pursues his Fancies, and tells his Dreams in the following manner: „ Since

“ By believing and professing such Speculative Mat-
 “ ters as *any one* thinks true, he does another no Inju-
 “ ry; the only thing which in a State of Nature cou'd
 “ give one a (*Sanco Panca* never spoke any thing more ab-
 “ surd than this is) Right to punish another. Nay, in
 “ that

“ that State shou’d any have attempted such an absurd
 “ thing himself, or intic’d others to do so, he
 “ might have been justly treated as a common Distur-
 “ ber and Enemy : And consequently they that now
 “ assist any persecuting Magistrate in depriving one of
 “ his Life, Liberty or Property on this Account, are
 “ guilty of as great a Crime as if they had done it
 “ themselves ; because as to those Matters Men are
 “ still in a State of Nature, without any Sovereign Re-
 “ presentative to *Determine* for them what they shall be-
 “ lieve or profess, *Introd. p. 14, 15. Sect. 19.* And again :
 “ So that till this Protestant Principle be thorowly set-
 “ tled, that ’tis not Lawful for a State to make any Di-
 “ stinction between its Subjects on a Church-Account,
 “ (*i. e. on the Account of Religious Matters*) ’tis *Impossible*
 “ to find any *Principles* on which to attack the *Papists*
 “ for their *worst Part of Popery*, their *Persecutions*, which
 “ they may not *with Advantage* retort. *Ravings ! p. 412.*
 “ *Sect. 38.* Now,

You see that both these Quotations are solely built
 upon that Part of our Author’s Principles which we
 have already examined. As, for Instance, *First*, That
 as in the State of Nature, every one had a Natural, In-
 alienable, Inherent Right to believe whatever he plea-
 sed, and no body any Right, Power or Authority at
 all, to persecute, trouble or molest him for so doing ;
 so likewise in the Civil State, every one has the same
 Right, because ’tis Natural and Inalienable, and no body,
 no not the Sovereign, has any Right or Authority at
 all, to punish, trouble or molest them for so doing. For
 as to those Matters Men are still in a State of Nature,
 without any Sovereign Representative to determine for
 them, what they shall believe or profess. *Secondly*, That
 as in the State of Nature, the Only Thing that cou’d
 give a *Right* to punish another, was his doing an *Injury*
 to his *Neighbour* ; so likewise in the Civil Society, the
 Only Thing that can give the Magistrate a *Right* to pu-
 nish a *Subject*, is his doing an *Injury* to another : From
 which

which Positions, our Author concludes, 'Tis not *Lawful* for a *State* to make any *Distinction* between its Subjects, upon the Account of their Different Religious *Opinions* ; that is, it is not Lawful for a State to refuse a *Universal Toleration* in those Matters. This is Our Author's Meaning, and what I intended primarily to acquaint you with. But still,

There are some things else to be taken notice of, in the last of the foregoing two *Quotations*. There, our Author tells you, That till this *Protestant Principle* be thoroughly settled, viz. That 'tis not *Lawful* for a *State* to make any *Distinction* between its Subjects on a Church-Account, i. e. on the Account of Religious Opinions, 'tis impossible to find any Principles on which to attack the Papists for their worst Part of Popery, &c. Now that Principle is no *Protestant Principle*, as every one knows ; and that it is an *Atheistical one* ; I shall show hereafter. Wherefore, our Author seems to mean, That unless we become *Atheists*, we must turn *Papists* ; since he tells us, 'tis even *Impossible* for us to attack their worst part of Popery, without being defeated, unless we establish an *Atheistical Principle* into a *Law*, and act accordingly. Besides, *Persecution* is not the worst Part of Popery, and no *Christian*, either wou'd, or cou'd warrantably leave their Communion upon that Account ; since he may keep himself clear of any such thing. But this is not the only place wherein our Author favours the Church of Rome, as the Reverend Dr. Hicks observes in his excellent Preface ; and since he is not only for a *Universal Toleration*, but even for *Establishing it into a Law* and making it *Unlawful* for any Sovereign to refuse It, as indeed it is, according to his *Atheistical Principles* ; let us hear what is said upon this Subject by his Master, *Locke*.

This Author wrote two Letters, in order to Establish that *Toleration*. In one of 'em, after having spoke of the Charge of Faction and Sedition, he has these Words :
 " These Accusations wou'd soon cease, if the Law of
 " Toleration were once so settled, that all Churches were

“ oblig’d to lay down Toleration, as the Foundation of
 “ their own Liberty ; and teach that Liberty of Consci-
 “ ence (*i. e.* Toleration) is every Man’s Natural Right,
 “ equally belonging to Dissenters, as to themselves ; and
 “ that no body ought to be compell’d in Matters of Re-
 “ ligion, either by Law or Force. *Letter in 12^o. Con-*
 “ *cerning Toleration.* p. 68. In a little Treatise of his,
 Entitled, *A Discourse of Human Reason* ; after having made
 it *Injustice* and *Unlawful* for any *Sovereign*, to Trouble or
 Molest any of his Subjects, in Life, Limbs, Liberty,
 Propriety, or Pretence, upon the account of his *Religi-*
on ; he concludes the Whole, with this Natural, and
 indeed, from his Principles, necessary Inference, *viz.*
 “ Liberty of Conscience therefore, *Universal, Impartial,*
 “ and *Inviolable* is the true *Interest*, and *Great Duty*, both
 “ of *Governors* and *People*. *Ib.* p. 96, Here

You have it taught, That a Universal, Impartial, In-
 violable Toleration in Matters of Religion, is a *Law* ;
 and the Reason assign’d for its being so, *viz.* Every
 Man’s Natural Right to a *Liberty of Conscience*, that is, to
Toleration in those Matters. You see all this is bottom’d
 upon those Men’s Favourite Principle, to wit, That as
 to Matters of Conscience or Religion, Mankind is actu-
 ally in their *State of Nature*, wherein every Man has a
 Natural, Inalienable, Inherent Right, to believe, or not
 to believe whatever he pleases. Now such a Right as
 this, does necessarily erect *Universal Toleration* in those
 Matters into a *Law*, as *Locke* calls it ; and indeed into a
Law of Nature, as every one sees ; and makes it *Unlawful*
 for *Sovereigns* to abridge their Subjects of their *Liberty* in
 those Matters ; and *Lawful* for their Subjects to Rebel against
 them for so doing, as some of those Men of Matter teach. †

† The Author finishes abruptly here, as he does in the Conclusion of
 most Particulars ; and this, as well to leave room for the Reader, to trace
 those Atheists Principles in his own Thoughts, to the Mark they aim at, as
 because he sometimes intends to review the Subject then under Consideration,
 in some following part of his Discourse.

What has now been said upon this Head, being sufficient for my present Purpose, *viz.* To make it appear, that a Universal, Impartial Toleration in Matters of Religion, is the Natural Right of Mankind, and ought to be allowed by all Sovereigns, according to the Doctrine of those Men of *Matter*, I shall proceed to my *Third Particular*, without quoting *Hobbs* or *Spinoza*, and shew another inseparable Concomitant of the fore-mentioned *Property* of those Men's *State of Nature*, *viz.*

That in Matters of Religion, every one's own *Reason*, is, and ought to be his only Guide.

This necessarily follows from what has been said, and quoted in the immediately preceding Pages, out of those Authors. For, since *Christ* was no *Legislator*; that the *Gospel* is no *Law*, that there is no *Sovereign Representative* who *Determin'd* for us, what we should *Believe* or *Profess*; that every one of us has a Natural, Inalienable, Inherent *Right* to *Believe*, *Profess*, or *Reject* whatever *Religious Tenets* he pleases; that as to those Matters, we are *still* in a *State of Nature*, &c 'Tis evident, from these Principles, that in those Matters, *Reason* is, and ought to be our only Guide. But still, let us hear in a few words, what our Authors say to this Point. *Spinoza* speaking of the Holy Scriptures, and of Reason, gives you his Judgment in the following manner: " Truly, I cannot sufficiently admire, that some People wou'd have us submit that greatest Gift, that Divine Light, *Reason*, to Dead, (*i. e.* the Holy Scriptures) Letters, which might have been deprav'd by Human Malice: That it shou'd be thought no Wickedness at all, to speak meanly of Human Mind, the true Copy of God's Word, nay, to think it Corrupt, Blind, and Lost; and on the other hand, that it shou'd be counted great Wickedness, to think so of the Letter and Idol, (*i. e.* the Holy Scriptures) of God's Word. Those Men think it Pious, not to trust our own Reason and Judgment, and Impious, to doubt of the Faithfulness of those who handed down to us the Sacred Books, which

“ which, indeed is mere Folly, and not Piety. *Traët.*
 “ *Theol. Polit. Chap. 15. p. 186.* In another place, he
 asks, “ Shall I not acquiesce in the true Word of God,
 “ (*i. e. Reason*) which is in the Mind, and which can ne-
 “ ver be, either Deprav’d or Corrupted? *Oper. Post.*
 “ *Epist. 74. p. 174.* And elsewhere, this *Atheist* main-
 tains, That *Human Mind* is a *Portion* of the *Divine Mind*,
 as we shall see afterwards. Now,

Since it is so, and that *Reason* is a *Divine Light*, the
True Word of God, and that the *Holy Scriptures* are only
Dead Letters, the *Idol* of God’s *Word*, which might have
 been *Corrupttd* and *Deprav’d* by *Humane Malice*; ’tis
 plain, that *Reason*, which cannot be Corrupted or De-
 prav’d, is, and ought to be our only Guide in Matters of
 Religion, if we believe those False and *Atheistical* Princi-
 ples. *Locke* has a great deal to the same Purpose through-
 out his Writings. In the fore-mentioned Treatise, His
Discourse of Humane Reason, he will have us “ to consult
 “ that Beam of the Divinity, whatever we call it, *Reason*
 “ or *Spirit*, which is United to our Nature, which is best
 “ able to direct us *Universally* in our *Duty*, *Ib. Pref.*
 “ *p. 3.* He, after his Master, *Spinoza*, accounts *Hu-*
man Reason to be a *Portion* of the *Divine Mind*; and,
 that ’tis *Reason* alone that is meant by the Word $\Lambda\omicron\gamma\theta$, in
 the Gospel. *Ib. p. 23, 24.* “ But, if, on the contrary,
 “ (*says he*) it appear, that True Reason be the *Only*
 “ *Foundation*, both of True Piety, and True Virtue;
 “ and, that any Pretence, either to the one, or to the
 “ other, not built upon Rational Principles (*i. e. Prin-*
 “ *ciples known by the Light of Reason*) is, in truth, no-
 “ thing else but Superstition or Hypocrisie; then certain-
 “ ly, ’tis our Duty to make use of our Reason in Mat-
 “ ters of Religion. *Ib. p. 77.* Here

The last Words are a mere Blind, and the Effect of
 this Author’s usual Subtilty and Tricks. For no body
 questions, but that we must make use of our Reason in
 those Matters. But if he had drawn from the Principle
 which he Establishes in this Place, the Genuine Conclasi-
 on

on that necessarily follows from it, viz. Then certainly, 'tis our Duty to make Reason the only Foundation of True Piety and Virtue, and consequently our True and Surest Guide in those Matters. Then certainly, all Mankind, Atheist, and those who know not of a Divine Revelation, only excepted; would not only doubt of its Truth, but even Censure it as a Pernicious, Atheistical Error, in his Sense. Now his meaning is, and 'tis the Design of his whole Book, to make out, That Reason is the surest and only Guide we have in those Matters. And, to be sure it must be so, since, according to him, 'tis a Portion of the Divine Mind, since it is the only Foundation of True Piety, and of True Virtue. " Since he shall, even Demonstrate, " that Christianity it self, is nothing else but a Law of " Right Reason; and thinks this Consideration should In- " fallibly prevail with Christians, to acknowledge the So- " vereignty of that Law, and submit to it. *Ib. p. 54.* This Author wrote another Treatise to promote the same Design, Entituled, *The Reasonableness of Christianity*, which differs but in Sound only, from a Book, call'd, *Christianity not Mystrious*. The Reasonings in both of them, and in the fore-mentioned ones, are deduc'd from, or bottom'd upon down-right *Atheism*, as I shall shew more particularly by and by. And,

Really, if the Writings of those Pretenders to a *Divine Reason*, were nicely examin'd, it would evidently appear, that even Human Reason quite forsook them, whilst they pretended to a *Divine*; and that their pretended *Divine Guide*, Reason, when they stood most in need of its Guidance, became perfectly Blind, and wanted a Guide to lead it self. The Design propos'd by *Locke*, in writing his *Essay upon Human Understanding*, was to Establish *Spinoza's Hypothesis* of one only Actual and Eternal, Cogitative, and Extended, or Material Substance, differently Modified in the whole Universe. In order hereunto, the first Book of that *Essay*, endeavours to prove, that we have no *Innate Ideas*, especially, that we have none of *God*. Now, if you believe the Author of a cer-
tain

tain *Dissertation upon the 10th Chapter of the 4th Book of that Essay*, he has, even *Geometrically Demonstrated*, in *Locke's own Terms*, standing for his own Ideas, United or Dis-united in Propositions, according to his own Criterion of Certainty, and Rules of Demonstration ; That *Locke* neither did, nor could know what he said, in *All*, or in any one single Assertion, us'd by him in that Book, to prove, that we have no *Innate Ideas*, especially of *G O D*. 'Tis likewise Demonstrated in the same *Dissertation*, and in the same Manner ; That he neither did, nor could know what he said, in *All*, or in any one single Assertion, us'd by him in his *Essay*, to Establish *Spinoza's Hypothesis*, to ruine the Nature and Existence of the One Only True *G O D*, and to make out the *Eternal Existence* of his One Only Material Substance, differently Modified in the whole Universe, that is, the *Eternal Existence* of the whole Universe it self, which he, with his Master, *Spinoza*, calls, a God, nay, the only God, that either is, or can be. This is what that Author says, and what I shall always believe to be true, till his *Dissertation* is Answered. For the Charges drawn up very modestly against *Locke* in that Book, are the Weightiest, and most Odious, that can be drawn up against any Reasonable Creature, Christian or Man ; and, yet, notwithstanding the Nature of the Charge, and the great many and ingenious Friends he left behind him, who would leave no Stone unturn'd, as is well known, to clear his Reputation from an incomparably less Blemish, if there was any possible Prospect of Success ; none of 'em so much as dar'd to attempt the Rescuing him from what he is charg'd with in that Book. This perswades me, that he cannot be clear'd, or in any Degree acquitted of those Accusations. But,

To return to the other Pretender, to a *Divine Reason*, I mean *Toland* ; there is scarcely one Leaf in his Book, but will furnish you with more Proofs than one, that even Human Reason quite forsook him, when he wrote his *Christianity not Mystrious*. Yet, out of Scores I may bring, I shall produce but one Example of this kind.

He

He tells us, *That every Contradiction is pure Nothing.* Ib. p. 39. In, and about the same place, he gives you to understand, that if his *Divine Reason* finds, that any *Mystery* or *Miracle* includes a *Contradiction*, such a *Mystery* or *Miracle* cannot be the *Object* of a *Divine Power*, it being a *Contradiction*, and a *Contradiction* being a *pure Nothing*. This is a Principle upon which a great part of his Book is bottom'd. Now, a little *Logician* but of a Month old, wou'd prove, even by an *Argumentum ad hominem*, that his Principle is absolutely and ridiculously false. Thus he would go about it. A *Contradiction* is a *pure Nothing*, says our Author, on the one hand, and on the other, that a *pure Nothing* can have no *Properties*. Ib. p. 18. Now a *Contradiction*, not only can have, but even actually has *Properties*; therefore a *Contradiction* is not a *pure Nothing*. *That both Parts of a Contradiction cannot be true*, is one of its *Properties*: *That one of its Parts must be necessarily False*, is another of its *Properties*: Since, therefore a *pure Nothing* has no *Properties*, according to our Author, and that a *Contradiction* has *Properties*; it necessarily follows, even according to our Author's Maxim, *That a Contradiction is not a pure Nothing*. See how Human Reason abandons those who pretend to a *Divine Reason*. But having now done with this Digression, as well as with my third Particular, wherein I have shewn, that the Men of *Matter*, will have Reason to be the only Guide in Religious Matters; I now proceed to shew, *Fourthly*,

That those Men, by the foregoing, and such like Doctrines, as well as in express Terms, do Fundamentally Subvert all *Divine Revelation*. This,

Indeed necessarily follows from a great many things quoted out of those Authors, in the preceding Pages. For, *First*, If there be no Sovereign Representative to determine for us what we should believe and profess, and that every one of us has a Natural, Inalienable, Inherent Right to believe and profess whatever he pleases, as our Author maintains; 'tis a Demonstration, that upon that Suppo-

Supposition no Divine Revelation could be made, there being no Sovereign to Determine for us, what we should Believe or Profess ; and that, if it could, it would be quite Useless and Absurd ; since it would determine for us, what we should believe and profess, and that that Determination would be contradictorily opposite to a Law of Nature, to our Natural, Inalienable Right to believe and profess, receive or reject whatever Religious Tenets we please, notwithstanding any Determination whatsoever to the contrary. *Secondly*, Since what I have hitherto quoted out of those Authors, does necessarily suppose with *Epicurus*, as I have already observ'd, more than once, That there is no G O D, who freely and designedly Created Mankind, or, who, upon any account, freely and designedly concerns himself with 'em, or with their Affairs ; 'tis evident beyond any reasonable Exception, that the Doctrine we have hitherto produc'd out of those Men, does not only subvert that which we have, and think, and call, and believe to be a *Divine Revelation*, but even renders the Communication of any such *Revelation* to us, *Absolutely Impossible*. But still, for your further Satisfaction, let us hear those Men themselves, in precise distinct Terms. *Hobbes*

Shall speak first. This *Atheist*, after having taught, that we are not bound to believe a Man, who says, That G O D spoke to him *Supernaturally*, goes on in this manner : “ For

“ To say, that God hath spoken to him in the Holy
 “ Scripture, is not to say, God hath spoken to him im-
 “ mediately, but by Mediation of the Prophets, or of
 “ the Apostles, or of the Church, in such manner as he
 “ speaks to all other Christian Men. To say, he hath
 “ spoken to him in a Dream, is no more, than to say,
 “ *he Dream'd God spake to him* ; which is not of Force (Be-
 “ *hold the Simplicity of the Snake*) to win belief from
 “ any Man, that knows Dreams are for the most part
 “ Natural, and may proceed from former Thoughts ;
 “ and such Dreams as that, from Self-conceit, and foolish
 “ Arrogance

“ Arrogance, and false Opinion of a Man’s own Godli-
 “ ness, or other Virtue, by which he thinks he hath me-
 “ rited the Favour of extraordinary Revelation. To say,
 “ he hath seen a Vision, or heard a Voice, is to say, *That*
 “ *he hath Dream’d between Sleeping and Waking*: For in
 “ such manner, a Man doth many times naturally take his
 “ Dream for a Vision, as not having well observ’d his
 “ own Slumbering. To say, he speaks by Supernatural
 “ Inspiration, is to say, *He finds an Ardent Desire to speak,*
 “ *or some strong Opinion of himself, for which he can al-*
 “ *ledge no Natural and sufficient Reason.* So that, tho’
 “ God Almighty can speak to a Man by Dreams, Visi-
 “ ons, Voice and Inspiration; yet he obliges no Man to
 “ believe he hath so done to him that pretends it; who
 “ (being a Man) may err, and (which is more) may Lie.
 “ *Leviat. Part 3. Chap. 32. p. 196.* Surely,

’Twas the *Father of Lies*, that inspir’d this Veteran
Atheist to write this Paragraph, and the greatest part of
 his *Leviathan*; and to set it off, with such Artifices and
 Windings as are apt to lead some, to mistake the Veno-
 mous Wiles of the Serpent, for the Native Simplicity of
 the Dove. For the first *Period*, and the first *Semicolon* of
 the last *Period* in the Quotation before us, are but mere
 Wiles, Lures, Blinds, to Ensnare the Unwary, and Mis-
 lead the Unthinking. You see, that what he asserts in
 those places, is render’d both Impossible, Useless, Ridicu-
 lous and Absurd in the rest of the whole Paragraph. For
 therein, he enumerates all the *Ways*, that God may
 reveal his *Will* to reasonable Creatures, *viz.* by *Dreams*
Visious, Voice or Inspirations; and then asserts, most Blas-
 phemously and Impudently, That any Man’s saying,
 GOD reveal’d himself to him in any of those ways, is no
 more than saying, he *Dream’d between Sleeping and Wa-*
king, that GOD reveal’d himself to him in a *Dream, Vision,*
or Voice, or, that he finds in himself, an *Ardent Desire to*
speak, without knowing why, or wherefore. Since,
 therefore, according to this Open-ey’d *Visionary*, all that is
 pretended by any Men, or Set of Men, to be a *Divine*
 Rever-

Revelation, receiv'd by them immediately from GOD, is nothing else but mere *Dreams, Imaginations, Conceits, Fancies, &c.* 'Tis plain, that what is deliver'd to us as a *Divine Revelation*, by the *Prophets, our Saviour, the Apostles, or the Church*, must be likewise nothing else but mere *Dreams, Imaginations, Fancies, Conceits, &c.* if we believe this *Waking Dreamer*. But, then,

What does this *Atheist* mean by the first Period, and the first Part of the last Period of the Paragraph we examine? Why he wou'd thereby make the Unwary believe, that he allows of a *Divine Revelation*, tho' in the same place he renders all such *Revelation* absolutely impossible; to the end that bare Show of allowing it, may gain his Book Admittance into Christian Readers Hands, and so convey the Poyson with more Safety, and Murder with greater Security. Besides, another Reason why the *Atheists*, who pretend to be *Christians*, do make a Show of allowing the most essential Christian Tenets in the very same place, wherein they Fundamentally subvert them; is this, *viz.* To the end, that when charg'd with overthrowing such Tenets, in such a Chapter or Paragraph, they might out of the very same Chapter or Paragraph, produce the Words, which at first sight seem to acquit 'em; knowing, that most Men, for want of Leisure, or some other Qualifications, will not be able to perceive, that by their *Sophisms, Equivocations, Disingenuity, &c.* in the rest of the same Chapter, or Paragraph, they have subverted the very same Sense wherein they produce those Words for their Justification. In this Shameful Contrivance, tho' I think he has not equal'd him in any thing else, *Locke* surpasses even *Hobbs* himself, witness the 10th Chapter of the 4th Book of his *Essay*. But,

To go on, I believe you know I need not to quote *Spinoza* upon this Head, since he wrote a whole Book, chiefly to explain and make out what *Hobbes* teaches in the preceding Quotation; to wit, his *Theologico-Political Treatise*. This Author concludes a Reasoning of his in that Book, in these words: "It follows from what is said in the
" fore-

“ fore going Chapter, as I have already hinted, That the
 “ *Prophets* had not a more perfect *Mind*, but a more Live-
 “ *ly Imagination* than other *Men*. *Ib. chap. 2. p. 15.*
 Here, and throughout his Book, he makes *all Divine Revelation*, to be the *Effect* of a *Strong* or *Lively Imagination*, that is, the *Product* of such *Men* as have very little, or any *Judgment* at all, of very *Weak* and *Fanciful Heads*; such are those always who have those *Strong* and *Lively Imaginations*: Or, to express his Sense better, in the late *Learned Bishop of Worcester's Words*, he makes *all Divine Revelation* to be the *Effects* of an *Exalted Fancy*, or the *Heats* of a *disorder'd Imagination*; which this *Worthy Prelate*, most deservedly charg'd *Locke* with doing, after his *Master Spinoza*. *Locke's Reply to the Bishop of Worcester, p. 151.* But I have not time to insist any longer upon this Head; wherefore having now taken a view of, and proved the four *Particulars* I proposed to speak to, *viz. First*, That according to the *Men of Matter*, *Mankind* neither is, or can be subject to any *Laws* whatsoever, in merely *Religious Matters*. *Secondly*, That in those *Matters*, there should be a *Universal, Impartial, Inviolable Toleration* granted by all *Sovereigns*, to all *Mankind*. *Thirdly*, That in those *Matters*, every one's own *Reason*, ought to be his only *Guide*. And shew'd in the last Place, that those *Men of Matter* do fundamentally subvert *all Divine Revelation*; I now proceed to the *Second General Head* I proposed to treat of.

S E C T. VI.

AFTER having so often mentioned, and discoursed so much of our Authors *State of Nature*, the leading Principle of his whole Book, and so copiously of its *Properties*, and of their *Attendants*, perhaps you think it now full time for me to discover what that *State* is, and what those *Men* mean by it, according to the Design express'd in my *Second General Head*.

This indeed, is what I now intend to do, after I have reminded, and acquainted you with a few Things which our Author Teaches, and which will contribute to the better understanding of that *Atheistical State*. You remember, he says, That the Magistrate has all the Power in Religious Matters, that Man is capable of, and yet that he has none but what he receiv'd from the People; so that according to him, the People have Naturally in and from themselves, all the Power in Religious Matters that Men are capable of. Especially, since as to those Matters, they are still in his State of *Nature*, having a *Natural, Inalienable, Inherent Right* to believe, and profess whatever Religious Tenets they please, having no Sovereign Representative, to Determine or Judge for 'em in those Matters, &c. Now,

Since whoever has a Natural Right to the End, must necessarily have a Natural Right to the Means; the People must necessarily have a Natural Right to Institute Sacraments, Worship, Rites, &c. to Administer in those Holy Functions, &c. or to Appoint, Name, Impower and Ordain Ministers, as their Delegates, or Substitutes for that Purpose, and the like. This is our Author's Doctrine, and as a Confirmation of, and a Consequence from the same, after having asserted, *That among Christians, one no more than another can be reckoned a Priest*, he proposes, and then most Blasphemously Answers the following Question, *viz.*

“ Does not every one, as well as the Minister, equally
 “ apply the Bread and Wine to the same Holy and Spi-
 “ ritual Use, in Commemorating the Benefits received
 “ by our Saviour, and in offering up the same Prayers,
 “ and desiring the same Blessings? And whoever does
 “ This with a due Application of Mind, rightly conse-
 “ crates the Elements for himself, since This is the Only
 “ Consecration they are capable of: *ANY thing farther than*
 “ *this*, may rather be called *Conjuration* than *Consecration*.
 “ *Ravings ! pag. 108. Sect. 26.* Now,

This is rank Blasphemy: For here you have our Blessed Saviour Himself, not to mention all his Ministers in the Church of *England*, call'd *Conjurers*, and their *Consecration* of the Elements of Bread and Wine, *Conjuration*: Since, according to this Atheistical Author, *any thing farther than the Peoples own Application of the Elements, is Conjuration, and not Consecration*. For what our Saviour did, at the Institution of the Blessed Sacrament, when 'tis said, *Jefus took Bread and blessed, and brake it, and gave it to his Disciples, and said, take eat, this is my Body, &c.* was *something farther, nay, an Act previous to, and quite different and distinct from the Disciples own Application of it, either in their actual Reception of, or before they receiv'd It*: And therefore *He* is here, with all His Ministers, even since his Resurrection, called *Conjurers*. Is it possible that these Blasphemies are spoke, and written, and printed, and published, and suffered in a Christian, nay, in a reform'd Christian Country? By the way, I hope our Author will impose upon no Body by his using the Terms, *Holy and Spiritual Use: Commemorating the Blessings receiv'd by Our Saviour. Offering Prayers, and desiring Blessings*. For all this is but a meer Blind. The Terms *Holy, Spiritual, and Saviour* are taken by him in a Sense quite different from their Ordinary Significations: And as for the *Offering up of Prayers, and desiring of Blessings*, 'tis a meer jest according to his Wicked Principles, as you shall see afterwards: Nay, you partly see the last Assertion made out, even in the very Period we examine. For you know we do not offer up *Prayers*, or desire *Blessings*, but in and through the Mediation and Intercession of our Saviour. Now Our Saviour, according to him, even in the Period before us, is a (be it said with infinite Regret and Horror) *Conjurer*: Wherefore in our Author 'tis only adding Insults and Impiety to his Atheism, when he talks of offering up *Prayers*, and desiring of *Blessings*. But this however shews, that he is well acquainted with his Masters Artifices. When they overthrow the most impor-

tant Articles quite, such, for Instance, as the Existence
 of G O D, they subjoyn, or antecedently imploy these,
 or the like venerable Expressions, *viz. The Great Artificer.*
The Great Creator of us All, and of All Things. The
Great and Good G O D, &c. and take those Terms in
 a Sense quite different from that, wherein they are un-
 derstood by the rest of Mankind. This they do in
 order to impose upon the Unwary, and to justify them-
 selves when charg'd with Impiety or Atheism, by pro-
 ducing those very Terms, which they have render'd
 Equivocal elsewhere, and whose ordinary settled Signifi-
 cation they have quite subverted, in the same Book,
 Chapter, Page, nay, and sometimes in the very same
 Period, as you see done by our Author in the Passage,
 under Consideration. And so they commonly escape be-
 ing discovered, and consequently the Censures of most
 Readers, under the Cover of that foul and false Play.
 Many are the Instances of this kind, that might be pro-
 duc'd out of our Modern Men of Matters Scriblings.
 But since you will hereafter see the main Part of what
 is here asserted, confirm'd ; let us at present dismiss this
 Digression, and return to our Author, who goes on in
 the same strain, and tells you, "*That Baptism is only*
 "*the washing of the Filth of the Flesh ; and the Holy*
 "*Function it self, The Servile Office of washing the*
 "*Filth of the Flesh, Ravings ! Pag. 136. Sect. 20. That*
 "*The Lord's Supper is only a Postcœnium, a Grace-Cup*
 "*of the Peoples own Institution, to which Christ super-*
 "*added only a Remembrance of his own Sufferings. And,*
 "*That Christ Instituted no new Rites. Ravings ! Pag.*
 "*105. Sect. 24. i. e. No new Ordinances or Sacra-*
 "*ments ; but left the Instituting and Determining of all Re-*
 "*ligious Matters in the Hands, wherein he found it, that is,*
 "*in the People's.* Now those Scandalous and Blasphemous
 Impostures, have been already considered and confu-
 ted by the Reverend Dr. Hicks, and others ; I only men-
 tion them here, that my Reader may see before-hand,
 that they must be deduc'd from some Hellish Atheistical
 Princi-

Principles ; and that he might with me, make the following important Discovery from them. Let us begin our Inquiry. Our Author makes use of the Words *Christians, Christianity, Christian Church* very often ; and yet maintains, That *Christ* instituted no New Rites, Ordinances or Sacraments, and that the Nature, Institution, Use and Origine of our two and only two Christian Sacraments, Baptism and the Lord's Supper, is the very same describ'd by him in the foregoing Lines, and no other : Whereby 'tis evident, that where-ever he uses the Word *Christians*, he takes that Term in a Sense, quite different from that wherein 'tis ordinarily taken ; and that he supposes with his Masters, that Men are *Christians*, by Vertue of *something* quite different from any positive Institution of Christ ; since, according to him, it was not *Christ*, but the *People*, before his coming, that Instituted the two Sacraments, which we call Christian, because we believe our Saviour himself instituted them as Means to become, and to convey the Name, Dignity and Privileges of a Christian, to those who receive 'em. This is plain. Now that *something* by Vertue of which those *Atheists* dream Men are *Christians*, is, *Reason*. 'Tis precisely upon the Account of their being *Reasonable Creatures*, that they call Men *Christians*. They derive the Words, *Christians*, and *Christianity* from *Christ*, which signifying the being *Anointed* with *Reason*, according to them ; they conclude, that whoever has *Reason*, is *Anointed* as *Christ* was, and consequently a *Christian*. A *Reasonable Creature*, as such, is therefore what those Men understand by the Term, *Christian*, and it is in this very Sense, that the Atheist *Spinoza* own'd himself a Christian. You see therefore, that all Mankind, using and abusing *Reason*, is what our Author, with his Masters, means, by the Term, *Christians*. Agreeably hereunto, and in confirmation hereof, those Men do include all Mankind, of what Sect, Denomination, or Belief soever, in the *Truly Universal, Catholick and Christian Church*. *Spinoza*,

After having discoursed of his *Truly Divine Law*, to wit, *Natural Reason*, begins the Fifth Chapter of his *Theol. Polit. Treat.* in the Words borrowed out of him by *Locke*, as you have read 'em in one of the foregoing Passages, and which are the following. " We have
 " shewn in the preceding Chapter, That the Divine
 " Law, (*i. e.* Reason) which makes Men truly Happy,
 " and teaches the True Way to Life, is *Universal* or
 " Common to all Mankind. *Ib.* Chap. 5. pag. 55. And it
 " is upon the Account of this *Universal Divine Law*,
 " That the Scriptures are properly called the *Word of*
 " God. *Ib.* chap. 12. p. 150. "

That is, upon the Account of what is deliver'd in 'em, which was discover'd, and is discoverable by, and agreeable to *Natural Reason*: " And when any thing is
 " said to be the *Word of God*, besides GOD himself, it
 " properly means, that Divine Law we spoke of in the
 " Fourth Chapter, that is, the Catholick Religion, (*i. e.*
 " Reason) *Universal* or *Common* to all Mankind.
 " *Ib.* pag. 148. " Here, you have the *true Word of*
 " God, and the *Universal, Catholick or Christian Church*,
 " founded upon, or made to consist in this *Atheists truly Di-*
 " *vine Law, Reason*. " Seeing, says *Locke*, it is to Chri-
 " stians that I am Writing; it cannot but be worth the
 " while to consider thorowly wherein the Substance of
 " the Christian Religion consists. And if I can demon-
 " strate, as I hope I shall, that *Christianity it self*, is no-
 " thing else but a *Law of Right Reason*; methinks that
 " Consideration should infallibly prevail with Christians,
 " to acknowledge the SOVEREIGNTY of this LAW,
 " and submit unto it. Let us try what we can do. *Dis-*
 " *course of Human Reason*, pag. 54. " And, after having
 " thus made *Christianity it self*, to be even nothing else,
 " but a *Law of his Right Reason*, after having made That
 " the SOVEREIGN LAW, and try'd what he cou'd do;
 " he concludes with his Master *Spinoza* and their Pupil,
 " our Author, that this new and *Atheistical Church* of their
 " own

own Invention, is the *only True Church*. Thus he has it :

“ Is it the *Universality* of a Church that denotes it to
 “ be a True one? Any other Principles than these (*i. e.*
 “ than those of Natural Reason) have not the least sha-
 “ dow of it. All other particular Professions are con-
 “ fin’d within the narrow Limits of some Country; or,
 “ lest these Limits should be too large, they continu-
 “ ally are endeavouring to circumscribe themselves by
 “ Tests. But on the contrary, this Universal Law
 “ of Right Reason is spread over the Face of the whole
 “ Earth; and far from excluding any one from the
 “ Hope (*No wonder, for it has no such Hope*) of Sal-
 “ vation upon such frivolous Accounts Well: Is it
 “ the Purity of Doctrine that makes the Character of the
 “ True Church? Nothing can be imagined more pure,
 “ than what I have proved all along in this Discourse,
 “ to be the genuine Result of that Heavenly Principle
 “ which is implanted in the Minds of all Mankind. It
 “ is from thence, Antecedently (*This is immediately and*
 “ *directly Atheistical, and borrowed from Epicurus*) to any
 “ Arbitrary Command, That all Duties of Morality what-
 “ soever, even the Highest, receiv’d their Rise, and became
 “ Obligatory. *Ib pag. 76, 77.* ” Again,

“ Is then the *Unity* of Faith, by which a True
 “ Church is distinguish’d from a False One? We have
 “ nothing but Perpetual Disputes amongst all the Pre-
 “ tenders to that Character; and this even about Things
 “ which they esteem the most Essential Parts of Religion.
 “ But on the contrary, all those that listen to the Voice
 “ of GOD in their own Hearts (*i. e. to Reason*) are
 “ unanimously agreed about what is *Essential*. What is it
 “ then, *Visibility, Antiquity, Perpetuity*, or what other more
 “ evident Mark, by which a True Church is to be known?
 “ They are all on our side, (*i. e. on the side of those that*
 “ *Dream that Christianity it self, is nothing else but a Law*
 “ *of Right Reason, and that their Understandings or Rea-*
 “ *son, are Parts of their Divine Mind, which we shall see*
 “ after-

“ afterwards, to be the Doctrīne of those Men, with which
 “ we have to do at present) For in a word, the, Law of
 “ Nature is acknowledg’d by all Men; it always has been,
 “ and it is impossible it should ever be abolish’d. *Ib.* pag. 80,
 “ 81. ” Hereby,

You see, *First*, That those Authors include all Mankind, of all Sects and Denominations whatever, in their *Universal Catholick and Christian Church*. *Secondly*, That according to them, the Only True Universal, Catholick and Christian Church is, the Society of all Mankind under the Direction of their Sovereign, of their *Divine Law, Reason*. For *Christianity it self, is nothing else, but a Law of Right Reason*. *Thirdly*, That by the Words *Christians, Christian Church, Christianity, &c.* they understand nothing else but Reasonable Creatures, the Universal Society of such Creatures, the Profession of Men following the Dictates of Reason, &c. *Fourthly*, That our Author and his Masters do fundamentally subvert, not only the *Rights, Rites and Sacraments* of, but even the very *Essence and Being* of the *Christian Church* it self. This is so evidently comprehended in, and does so necessarily follow from their preceding Doctrīne, that its Evidence is equal to that of a Demonstration in Form. And *Fifthly*, That the Title of the Book we examine, misnam’d the *Rights of the Christian Church*, is perfectly Equivocal. For by the Words *Christian Church*, our Author understands nothing else, but all Reasonable Creatures, All Mankind, and consequently, he tells us more than once, (after his Masters, *Locke, Hobbes, and Spinoza*, who all three say the very same thing, upon the very same occasion,) That ’tis the *Rights of Mankind* he is defending in his *Ravings*, as pag. 414. Sect. 40. viz. against the Common Enemy, as all of ’em unanimously call, the Clergy. Now in these Nations we live in, and in the Language we use, those *Terms* are not taken by the Mankind we are acquainted with, in that newly substituted *Sense*, or rather *Nonsense*, as every one knows; and consequently, those *Terms*, as used by our Author in that new *Sense*, are perfectly equivocal,

vocal, as we shall more fully see afterwards. Now, Perhaps, you may be apt to think, that those Men, by thus extolling Human Reason, would fain introduce Natural Religion, that is, the Profession of Men acknowledging the Existence of G O D, and following the Dictates of Reason only. No, their only Design is, to overthrow all Natural and Reveal'd Religion, and to establish downright *Atheism*, as you have partly seen before, and shall more fully see afterwards. Now what has been hitherto said, is, indeed, a good step towards the intire Discovery of the *Mystery of Iniquity*, which the Masters of our Author hatch'd, and which he is setting off covertly in his *Ravings*. And yet I confess, that this does not precisely shew, what sort of Mankind or People those are, who are thus Christians, by a *Natural, Inalienable, Inherent Right*, even before the Coming of *Christ*, and without so much as knowing his *Name*; and who have both, *In*, and *Out* of their *State of Nature*, those Wonderful Privileges and Prerogatives which our Author and his Masters describ'd, and ascrib'd to 'em in the foregoing Pages. But still, tho' it does not give you a full and distinct Account in express Terms, what sort of People that Mankind is, whence it came, what its proper Name, Nature, Origine and Profession; yet I believe you are so well acquainted with the Principles of Religion, as to perceive in a great measure, even by what has been already said, who those Men are, whose *Rights* our Author undertakes to defend in his *Ravings*. However, you shall certainly know them, by Name, Nature, Origine and Profession, when you are thorowly acquainted with our Author and his Masters *State of Nature*. Now this we must learn in the First Place, from their Ringleader *Epicurus*. This Philosopher, you know own'd and prov'd the *Existence*, yet denied the *Providence* of G O D. But indeed his Arguments against *Plato*, who maintained the *Creation* of the *World* by G O D, and his *Providence* over *Mankind*; are by far, more like the Prejudices and Prattle of a little Rhetorician, than the Principles,

ciples and Reasonings of a Philosopher. And, No Wonder, since according to *Tully*, and Truth too, “ He did not understand *Logick* or the Art of Reasoning, “ and was an *illiterate Man* and a *superficial Scholar*; who “ borrowed his Philosophy from *Democritus*, *Aristippus*, “ &c. and therein spoiled whatever he chang’d; who “ perpetually contradicts and confutes himself and his “ Scandalous Hypothesis, whereof the Exit he made is “ an Instance, as well as that Celebrated Letter he wrote “ the Day he dyed, wherein whatever you meet with, “ tilts and jostles against his own Principles. *Tully Lib. 1. “ § 2. de Fin.*” And yet this Man is our Author’s and his Masters great Patriarch. Indeed they follow him exactly, not only as to their Common Hypothesis, but even in several other respects. They contradict themselves sometimes, and overthrow their own Darling Tenets, as he did. I have given you Examples of this kind, in the foregoing Pages. For their Tenets being False, Scandalous, Impious, Dangerous, Atheistical, &c. and having no other bottom to stand upon, but bare Atheism; they must necessarily contradict themselves whenever they endeavour to ground their Doctrine upon any other Basis, or when, with their own Dreams, they teach certain established and reverenc’d Truths, only to impose upon the Unwary, and to skreen in their Atheism from the considering. And,

I think *Epicurus* was one of the first who imploy’d that Mean and Unmanly Piece of Deceit, to wit, the *Abuse of Words*, by taking them in a Sense different from their receiv’d and establish’d Signification: And his Followers defending his Notions perpetually pleaded, that he was not rightly understood by his Opposers, as you may see in *Tully*. Herein our Modern Men of Matter likewise followed him. All the most important Terms of Human Language have been render’d *Equivocal* by *Spinoza*, *Hobbes*, *Locke*, and the *Ravings*. ’Tis under the Cover of this Artifice, that they endeavour to convey their *Atheism* into the World: And indeed those who wrote
against

against 'em, have been likewise reproach'd with not understanding their Meaning. Thus they tread in their Patriarchs steps, and I wish that those few of 'em who are yet alive, wou'd be so happy as to tread in his last step, that is, as to Act, and Speak, and Write contrary to their own Principles before they die, as he did contrary to his. But to return from this Digression; *Epicurus* dream'd, That GOD is of a *Human Shape*, and being addicted to Pleasure, (I believe Innocent) himself, he fancied that GOD was so too; and upon that Account, that he had neither Will nor Leisure to concern himself with any thing else, as you may read in his *Physick*.

“ For, *says he*,

“ GOD does nothing, he is not intangled in any
 “ Employments, he undertakes no Works, but joyeth in
 “ his own Wisdom and Virtue. *Ib. Sect. 1. Chap. 3.*”
 Consequently, in order to form the World, and to give it some Cause, *Epicurus* borrowed his Atoms from *Democritus*, and the better to qualify for so great an Undertaking, those little restless Inhabitants of meer Fancy; he added two Properties to 'em, as some by a Mistake have asserted; but certainly one he did bestow upon 'em, more than *Democritus* himself did, without which they cou'd not possibly frame the World in *Epicurus's* Imagination; tho' without it, and even without knowing its Name, they previously form'd the very same World, in *Democritus's* Brains. He sets those Insensible, Indivisible, Uncreated Pebbles a-going, and after innumerable undesigned Essays, they chanc'd at last, by their *Direct, Declining, Subsiding*, but *Unthinking, Unguided, Undesigning Motions*, to form the World, if you believe him. And having thus made the World to be the Effect of Blind Matter, of the Necessary Laws of Motion and Rest, the Product of meer Chance, and a Hit of Hap-hazard; he goes on to give us an Account of the Origine of living Creatures accordingly, whereof you have one Part in the following Words: “ As,

“ Concern-

“ Concerning Animals themselves, IT IS LIKELY,
 “ that the Earth retaining this (*he spoke before of this Chy-*
 “ *merical*) Seed, brought out of it self some little Bubbles,
 “ in the likeness of little Wombs, and these when they
 “ grew Mature (Nature so compelling) broke and put
 “ forth young little Creatures. Then the Earth it self,
 “ did abound in a kind of Humour, like Milk, with
 “ which Aliment living Creatures were nourished.
 “ Which Creatures were so fram’d, that they had all
 “ Parts necessary for Nutrition, and all other Uses
 “ What I say of other living Creatures, I hold also in
 “ Man, viz. That some little Bubbles and Wombs,
 “ sticking to the Roots of the Earth, and warm’d by
 “ the Sun, first grew bigger, and by the Assistance of
 “ Nature (*i. e. of his Atoms*) afforded to Infants, sprung
 “ from it a Connatural Moisture, call’d Milk; and that
 “ those thus brought up, and Ripen’d to Perfection, Pro-
 “ pagated Mankind, *Ib. Chap. 4.* Afterwards he makes
 those Men, thus sprung up out of the Earth, like so ma-
 ny Mushrooms, to wander up and down like Wild
 Beasts, in the Condition describ’d in the foregoing Pa-
 ges. Now,

Here you have a Clear, Comprehensive, and exact De-
 scription of the very Thing we have been hitherto seeking
 for, viz. Of our Author’s, and his Master’s Darling
State of Nature. Here you have it set off in its Native
 Colours, without any Paint, Equivocations, Sophisms,
 or other the like Knavish Contrivances and Disguises, us’d
 by the Modern *Atheists*, to conceal from us, what they
 mean by their *State of Nature*, when they employ those
 Terms. *Epicurus* fancied, that Mankind Originally was
 the Casual, not necessary Product of Mere, but Blindly
 Operating Nature; and, for this Reason, calls their Pri-
 mitive Condition, the *State of Nature.* Wherefore, you
 now plainly see, what is precisely meant by those Words,
 to wit, a State wherein Mankind was squeez’d up out of
 the Earth, like so many Pumpions, by a *Mere Necessity* of
 Nature,

Nature, Nature so Compelling, says *Epicurus*; that is, by an *Absolutely, Irresistible, Unavoidable, Blind, Unthinking, Undesigning Necessity* of † *Fate*, or of the *Universal Laws of Nature*, i. e. of *Motion, Rest, Gravity, &c.* And if you do but consider, what hath been hitherto said, you'll perceive, at first sight, how *Naturally and Necessarily* all our Author's, and his Master's Doctrine deliver'd in the preceding Quotations does agree to, spring from, and Only and Solely center in this pretended *State of Nature*. To be short, in an Assertion intuitively evident, 'tis absolutely impossible, so much as to conceive any other *State of Nature*, besides the fore-mentioned, wherein, or by Virtue of which those Prerogatives can be ascrib'd to reasonable Creatures, which our Author and his Masters attribute to Mankind, upon the account of that Condition, which they call, a *State of Nature*. For, herein, and herein alone, Men are perfectly Equals, and therefore cannot lose that Equality, but by their own Consent, as our Author has it. Here, every one has a *Right to every thing, even to one another's Bodies*. Here Men are Subject to no *Laws* at all; here there neither is, or can be, either *Justice or Injustice*, either *Right or Wrong*, *Transgression or Sin* committed. And hence it is, that all Power is Originally in, and immediately from the People. Hence it is, that they neither are, nor can be Subject to any *Laws* at all, but to one of their own Chusing or Making. That the *Old and New Testament*, are no *Laws* at all, but where the *Common-wealth* made them so. Hence it is, That Mankind, both in and out of that *State of Nature*, have a *Natural, Inalienable, Inherent Right, to Believe and Profess whatever they please*. That the Power Naturally Reverts to 'em upon the Supposition of *Mal-Administration*, with a *Natural Right to Punish their Sovereign, &c.* All the

† I believe I need not acquaint you, that always when I mention *Fate*, upon this occasion, I mean a *Democritick Fate*.

other Points of the Doctrine deliver'd hitherto by our Authors, do singly Center in this *Epicurean* State of Nature. Suppose that *Doctrine*, and you immediately Establish this *State*. Suppose this *State*, and you immediately Establish that *Doctrine*. They mutually and necessarily infer each other. But, suppose this Truth, *viz. G O D, Freely, Knowingly, and Designedly Created Mankind, to Love, Fear, Worship, Obey, &c. him*; and you immediately Subvert both that *State* and *Doctrine*. Suppose that *State*, or *Doctrine*, and *Vice Versâ*, you immediately subvert that *Sacred and Fundamental Truth*. So that those Mens Doctrine, bottom'd upon their State of Nature, and the Divine Doctrine of the Creation of Mankind, and of God's Providence over 'em; do mutually and necessarily Destroy and Subvert each other. This any one may plainly and distinctly see, if he does but consider what has been said in the preceding Pages; and is what the *Reverend and Learned Dr. Hicks* perceiv'd, as you may see in his Excellent *Preface* p. 128. And, since they do mutually and necessarily destroy each other; 'tis a Demonstration, that all our Author's Doctrine, built upon, or deduc'd from his pretended State of Nature, is perfectly *Atheistical*. This I hope, has been made out, even to our Author's great Satisfaction, if one may judge of the Disposition of his Mind, by what he says in his Treatise against the *Reverend Mr. Wotton's* Sermon, in Vindication of, and call'd, *A Defence of the Rights of the Christian Church, against, &c.* Here our Author pretends to have answer'd all the Arguments from Reason urg'd by the *Reverend Mr. Wotton* against his *Ravings*, and then pursues his Discourse in the following Words: "As this is all our Preacher has from Reason
 "to object to the *Rights of the Church*, which is in a
 "manner made up of Arguments wholly drawn from
 "thence, and the Author has only hinted at Scripture-
 "Proofs, which are reserv'd to be fully handled in the
 "Second Part. So, &c. *Ib. p. 24.* Whereby he
 wou'd give us to understand, that his *Ravings* should be
 attack'd

attack'd by *Arguments wholly drawn from Reason*, since they are in a manner wholly made up of such, and do only hint at *Scripture-Proofs*. Now, is it not very likely, that this little Tract will infinitely please our Author, since 'tis wholly made up of *Arguments drawn from Reason alone*: Especially since 'tis his famous Preface that is here chiefly taken to Task, Examined and Expos'd, wherein are Established the Principles upon which the Doctrine taught in his *Ravings* is bottom'd, according to himself, *Introd.* p. 84. to his Grand Advocate, Mr. *le Clerc*, *Bib. Chois.* p. 305. and to Matter of Fact too. For, whereas I propos'd to shew, that Doctrine Bare-fac'd, and Divested of the Disguises with which his Masters cover'd it, in those Books of theirs whence he borrow'd it, I designedly limited my self to that *Introduction* chiefly. For I perceiv'd that his pretended Principles Establish'd therein, are only Properties or Accessories, Naturally indeed, and necessarily following from his Main, from his Leading Principle, to wit, his *State of Nature*, and from whence accordingly, he and his Masters deduce 'em. Those Properties, as describ'd, and ascrib'd by him and his Masters to Mankind, upon the Account of their *State of Nature*, I all along explain'd and expos'd, till I came at length to show in plain Terms, as well as by the Nature and Tendency of those Properties, what it is precisely that those Men mean, by their *State of Nature*; and thereby the Inseparable, Immediate and necessary Connexion and Agreement of those Properties, of those Atheistical Positions and Doctrines, with that pretended State. This Method I chose,

First, Because as our Author contriv'd the Matter, this Method is more Natural than any other. *Secondly*, To avoid the innumerable Repetitions, I should be oblig'd to make, if I begun with explaining what Condition it is, those Men mean by their *State of Nature*; which yet you could not, even then as distinctly perceive, after above sixty Resumptions, as you do now at one sight. *Thirdly*, To make the Reader inquisitive and curious to find out that

that Condition of himself, by barely examining those Properties, or the Doctrine I explain'd: Knowing, on the one hand, the secret Pleasure of a Mind, which previously discovers a Principle sought for, without any Foreign Help, but by barely considering the Properties known or given; and on the other, the real Satisfaction a Reader has, when he thus foresees, without being told, what his Author chiefly drives at, and finds it in the Conclusion, to be the very same thing which he himself foresaw. This, Reader, I suppose to be your Case at present. You have seen, that our Author's Leading Principle, his Darling *State of Nature*, is both by Name, Nature and Essence, by its Properties, Attendants, and Tendency perfectly *Atheistical*; since by all those, it evidently and necessarily excludes G O D from having *Freely, Designedly*, or at all *Created Mankind*, and from any manner of Concern about 'em, &c. And, therefore, you now see, that what I have already said, is demonstratively evident, to wit, that our Author's whole Doctrine built upon, or deduc'd from his Leading Principle, is likewise perfectly *Atheistical*, as in Reality it is. And,

Since it is so, it is equally plain, that our Author, who pleads, with Relation to Religious Matters, for an Absolutely Universal Toleration, as the Natural Right of all Mankind, cannot plead any Right at all to a Toleration for himself, upon the Account of Religion or Conscience; nay, that he is Lawfully liable to, and ought to be Exemplarily Punish'd for Publishing his *Ravings*, and all this, even according to himself. For he tells you, "The Magistrate must have a Right to Punish, not
 " only the Denyers of a (*the Modern Atheists Particle and*
 " *Cant*) *Divine Being*; but all that render the Notion
 " Useless, by Disowning his Providential Care of Man-
 " kind, or, &c. *Introd. p. 12. Sect. 17.* Now it has been shown, that he disowns *this Providential Care*, and consequently, renders *that Notion Useless*, by Establishing his *Atheistical State of Nature*, and its Attendants.

dants. Wherefore, by his own Rules, he is liable to, and ought to be Punish'd severely for Publishing his Ravings, unless he speedily becomes *Proud of giving an uncommon Mark of his Love to Truth, in Publickly Owning and Retracting his Errors.* Perhaps you'll Interpose, and say, That his Teaching the Magistrate has a Power to Punish, not only the Denyers of a Divine Being; but all those who render the Notion Useless, by Disowning his Providential Care of Mankind; is a sufficient Proof, that he himself does not deny the Divine Providence, or make that Notion Useless. To which, I Answer, If you are certain, that by the Words, *Divine Being*, and his *Providential Care*; our Author understands what all Real and Good Christians mean by 'em, your Objection is good, and conclusive against me; if you are not, and that by the Terms, *Divine Being*, he understands with his Masters, the *whole Universe*, which is their only *Divine Being*, and by the Words, *Providential Care*, the *Blind, Unthinking, Necessary Operations of Nature*, i. e. of *Matter*, and of its suppos'd *Original and Eternal Laws of Motion, Rest, Gravity, &c.* as they do; 'tis plain you say nothing at all against me, since, by his using those Terms in the fore-mentioned Sense, he is as much a *Denyer* of the *Truly Divine Being*, of the *One Only True G O D*, and of his *Divine Providence*, as if he denied 'em in the most express Terms extant. His taking the Words, *Christians, Christian Church, Christianity, Christ, &c.* in a Sense wherein, perhaps, you did not suspect he took 'em, is a Ground for your suspecting he takes the foregoing Terms in a quite different Sense, from that wherein you understand 'em. And, indeed his *Doctrine and State of Nature*, are strong Grounds, if not strong Arguments, for your thinking, that he takes 'em in the Sense I just now mentioned. That he does so, you shall see afterwards. Now,

It may be, you'll urge, that by what has been already said, we sufficiently know what the *Mystery of Iniquity* is, which our Author borrow'd from his Masters, and is
 H setting

setting off covertly in his *Ravings* ; and consequently, the Name, Nature, and Origine of the People, whose Rights he undertakes to defend in his Book. Truly I am very glad if you see all this by what has been already said, as in Reality you may in a great Measure do. For we have seen, that those Anti-Christian Christians, whose Rights are Defended in the *Ravings*, are Men Originally squeez'd up out of the Earth, by the Casual Concourse of Blind, Unthinking, Unguided Atoms, by an absolute Necessity of Fate, by a mere Necessity of Nature, that is, of Matter, and the *Laws of Motion, Rest, Gravity, &c.* the only Nature those Men of Matter allow of ; and upon whose Account, they call the Original Condition of Mankind, a *State of Nature*, because they dream, there was no other Being, besides That, which then presided over the Beginning (as *Locke* has it) of Mankind. And tho' hereby we plainly see, and besides are told in express Terms, That those Men were then as *Gods* to themselves, and ceas'd to be such upon their chusing a Sovereign, who immediately thereupon became a *G O D* to 'em ; and this, because those Men of Matter fancy, that then Mankind had no *G O D*, but each Man was a *God* to himself ; as indeed they do now dream there is no other *G O D* but the Magistrate over the People, or, that takes Care of any Body : Tho' we know all this, I say, and the rest of what we have hitherto read, and may here justly conclude from the Whole, That those Men are really an *Atheistical Rabble*, whose Rights are defended in the *Ravings*, and that the Book ridiculously misnam'd,

*The Rights of the Christian Church,
Is really,*

The Ravings of Epicurean Atheists ;

Yet, since all those Foolish, Contradictory, Unreasonable, Horridly Impious, Blasphemous, Atheistical Principles, Positions, Doctrines, &c. quoted out of 'em hitherto, are only the *Shallows of Satan*, and that his *Depths* are

are still to come: Since they abundantly furnish us with Materials for making each part of our Design to stand upon two Legs, 'tis expedient, yet farther, to discover that Bottomless Abyfs, as far as we can, and to help those Men out of it, if possible, before we finally conclude this Undertaking. I say,

That all the Impieties hitherto produc'd out of those Authors, are only the *Shallows* of *Satan*; for our Author's *State of Nature*, borrowed by him and his Masters from *Epicurus*, does not in exprefs Terms, as Establish'd by him in his *Ravings*, go farther than that Philosopher himself carried it. But the Modern Men of Matter perceiving, that as Establish'd by *Epicurus*, 'twas bottom'd only upon a, 'tis likely; nay, that his other Principles do in reality overthrow it; and that in his Account of Things, it went only half way to *Atheism*; they resolv'd to mend the Matter, to Subvert those other Principles of that Philosopher, and to give his *State of Nature*, a pretended Basis to support it, by previously Establishing an *Hypothesis*, which entirely overthrows *Epicurus's* other Principles, and from whence that *State* necessarily follows, that is, by Establishing downright *Atheism*; by teaching, That there neither is, nor can be any other G O D, but the *Whole Universe*, but that *Nature* it self, whence by a *Necessity* of *Fate*, all Living Creatures sprung, according to *Epicurus*, and to our Authors too, as we shall farther see afterwards. Now, as an Instance of the *Divine Overruling Providence* of that *Supream* and *Infinitely Perfect Being*, whose Existence and Providence those Miserable Wretches deny; our Author has been suffer'd to borrow the *Title*, *Design*, *Scope*, *Contrivance*, *Reasonings*, and *Ground-work* of his whole *Ravings*, from the very *Atheist*, who is the only one, pretending to Christianity, besides his Scholar, *Locke*, and one more, who shall be nam'd afterwards, that ever undertook to reduce *Atheism* into a *System*; who is the most Clear, Precise, Distinct, Copious, and Methodical in Establishing that *Hypothesis* of his own Invention, as to its Name, Structure, and Arrangement of its Parts; to

the end our Author might be the more clearly, distinctly, and precisely known, to be a *Modification* of *One Only Substance* with that Author, to wit, *Spinoza*. To be short therefore, I shall make use but of this *Atheist's* Writings alone, to make out my Third General Head, *viz.*

To shew, the previously *Established Hypothesis*, upon which alone our Author's *State of Nature* is wholly bottom'd; and which, as well to do Truth Justice, as previously to exercise your Curiosity, I here give you in the Words of a Fool, *viz. There is no GOD.*

S E C T. VII.

14
YOU remember, *Epicurus* bottoms those Men's and his own *State of Nature*, his Account of the Original of the World and Mankind, solely upon a, 'TIS LIKELY. This Modesty in a Heathen Philosopher is Charming, whether you do, or do not compare it with the Insolently and Senseless Pragmatical Positiveness of our few Modern *Materialists*; who undertake to Convert that Modest, 'tis likely, into a Lying, 'tis certain. *Epicurus*, not only leaves us at liberty to believe, or not to believe his, 'tis likely, and does not pretend to so much as Tradition, much less to Knowledge or Certainty in this Case: On the contrary, " Now,

" Says he, it first being usually questioned, concerning
 " the Divine (Mark, that he speaks here in the Singular
 " Number) Nature, whether there be any in the (you see he
 " never dream'd that the Universe it self was the Divine
 " Nature) Universe; yet the thing seems, as if it ought
 " not at all to be called into Question, for as much as Na-
 " ture her self hath Imprinted a Notion of the Gods in our
 " Minds. For what Nation is there, or what kind of
 " Men, which, without Learning have not some Pre-
 " notion of the Gods? Wherefore, seeing it is an Opi-
 " nion, not taken up by any Institution, Custom or
 " Law, but the Firm Consent of all Men, none (this over-
 " throws the first Book of Locke's Essay) excepted; we
 " must necessarily understand, that there are Gods, be-
 " cause we have the knowledge of 'em Ingrafted, or, ra-
 " ther

“ *ther Innate in us.* Phys. Sect. I. Chap. 3. Here, by the Term, *Gods*, he understands *one G O D*, which he singly mentions, not only in the beginning of this Quotation, but all along in his pretended Reasonings against *Plato*, who maintain’d, that the World was made by *G O D*, and that He takes Care of Mankind. Now,

The Assertions in this one single Quotation, are sufficient to make out, that *Epicurus’s*, *’tis likely*, and *’tis probable*, as he has it elsewhere, are not only unlikely and improbable, but even Incredible and Impossible. He tells you in plain Terms, what *Tully* has put into fine *Latin*, viz. That there is no Nation, or any kind of Men that have not a *Pre-notion* of *G O D*; and this, not taken up by *any Institution, Custom, or Law*, but by the *firm Consent of all Mankind, None Excepted*, nay, that his Knowledge is *Ingrafted, or rather, Innate in Us*. This is incomparably Fine. For that *Firm Consent of Mankind, None Excepted*. and this *Innate Idea* of *G O D*, or either of ’em, once Establish’d, are such Invincible Proofs of the Existence of the *one only true G O D*, of his *Providence*, of his *Creating Mankind*, &c. That you may from thence, when rightly manag’d, and set in their true Light, gradually ascend with Intuitive Evidence, and Geometrically Demonstrate that Fundamental Truth. This our very few Modern *Atheists* were aware of; and therefore left no Stone unturn’d, in order to Invalidate those Principles of *Epicurus*, and of Common Sense and Right Reason too. In this Wicked Attempt,

Locke has signaliz’d himself, both as to his Zeal in the Cause, and his Ignorance of the Subject. He wrote the first Book of his *Essay*, in order to prove, we have no *Innate Ideas* at all, especially of *G O D*, and to disprove that Universal Consent of Mankind, which shews the contrary. But then ’tis Geometrically Demonstrated in the fore-mentioned *Dissertation*, that he neither did, nor could know what he said, in all, or in any one single Assertion, us’d by him as an immediate Proof of what he undertook to make out; that all he has upon this Subject,

which is the Subject of that whole Book, are only ill grounded Surmises, Atheistical Dreams, Senseless Conjectures, or the Verbal Prattle of a Parrot, that does not, nor cannot know what it says; and this, by his own darling Principles, the better to make the Impiety of his Attempt more Sensible and Signal. Thus our Modern *Materialists* exceed *Epicurus* in Wickedness, since he, tho' the establish'd their *State of Nature*; yet at the same time, own'd, and indeed prov'd the *Existence* of *G O D*, which they fundamentally destroy and deny, in order to give that *State* a Basis to stand upon, and to Establish downright *Atheism*, as I shall now shew. 'Tis well known,

That a Characteristical Mark of an *Atheist*, is to be a *Materialist*, that is, one who maintains, that all is but Matter differently Modified; and, consequently, all *Atheists* without exception, have been such. *Hobbes* was so, as you may see by what he says in the following words;

“ The World (I mean not the Earth only, that denomi-
 “ nates the Lovers of it *Worldly Men*, but the *Universe*,
 “ that is, the whole Mass of all Things that are) is Cor-
 “ poreal, that is to say, Body; and hath the Dimensi-
 “ ons of Magnitude, namely, Length, Depth, and
 “ Breadth: Also every part of Body, is likewise Bo-
 “ dy, and hath the like Dimensions, and consequently e-
 “ very part of the *Universe* is Body, and that which is
 “ not Body, is no part of the *Universe*: And, because the
 “ *Universe* is all, that which is no part of it, is nothing;
 “ and consequently no where. *Leviat. Part 4. Chap. 46.*

Here, and every where else, this *Atheist* asserts, with his few Brethren, that there neither is, nor can be any thing existing, but Matter differently Modified, but one only Material Substance, variously Modified in all things; and consequently, that there neither is, nor can be any *G O D* besides that Substance, that is, besides the whole *Universe*. This is evident. But let us see this Rank *Atheism*, and its Attendants reduc'd into a System by *Spinoza*; who, having dream'd what you have now read, confounds the Essential Marks of distinct particular Substances, and then proceeds, in these words;

“ If

“ If any one asks, by what Sign therefore shall we know
 “ the *Diversity of Substances*, let him read the following
 “ Propositions, which prove, there is in *all Nature* but
 “ one only Substance, and that *this* is absolutely *Infinite*;
 “ wherefore, it would be in vain to seek for any such Sign.

“ *Ethic. Part 1. Schol. Prop. 10.* Now,

The Propositions here mentioned, in what they contain peculiar to his *Hypothesis*, are only mere, Senseless, but an imposing kind of Prattle. Here are two of 'em;

“ Besides G O D, no Substance either is, or can be conceived. *Ib. Prop. 14.* One Substance cannot be produced by another. *Ib. Prop. 6.* Whereby you see, that

according to *Spinoza*, there neither is, nor can be, but one only Substance, and that that Substance is his G O D.

Let us now shew, what sort of Substance his G O D is;

“ Thinking, (*says he*) is an Attribute of G O D, or

“ G O D is a thinking Thing. Extension is an Attribute of G O D, or G O D is an extended Thing. *Ib.*

“ *Part 2. Prop. 1, 2.* The Thinking, and the Extended Substance, is one and the same Substance, which

“ is sometimes conceived under the one, and sometimes under the other Attribute. *Ib. Schol. Prop. 7.* By which

alone it is evident, that what he calls G O D, is only a

Material Substance, or Cogitative, and (a Contradiction)

Extended Matter. And he very plainly tells you, that

those who assert, that the *Material Substance, or Matter* is

not G O D, do not know what they say. Discoursing of

those who maintain, as he falsely pretends, that G O D is

not a Certain, Finite, Limited, Figur'd Body or Matter,

he has these Words; “ But still by those very Arguments,

“ whereby they endeavour to prove that Truth,

“ (*this he says, because he holds, that his G O D is not a*

“ Finite or Limited, but an Infinite or Unlimited Body,

“ that is, the Mass of the whole Universe) they plainly

“ shew, that they entirely remove the Corporeal, or Extended Substance it self, from the Divine Nature, and

“ assert it to have been Created by G O D: But by

“ what Divine Power it could have been Created, they

“ are

“ are utterly ignorant of ; which evidently proves, that
 “ they do not know what they say, when they say so.
 “ *Ib. Part 1. Schol. Prop. 15.* “ Thus,

Spinoza will not allow his *Material Substance*, to have been Created, or *Intirely*, or at all remov'd from his *Divine Nature* ; for that *Material Substance* it self, is all the *Divine Nature*, or *G O D* he owns. After, having said, he sees no Reason at all, why Matter, even as *Divisible*, that is, the *Gross*, *Sensible*, *Figur'd*, *Bulk*, *Quantity*, *Compages*, or *Matter*, which we see, and touch, and Tread upon, shou'd be thought unworthy his *Divine Nature*, as he expresses it ; he concludes the whole in these plain Terms ;
 “ Wherefore, it cannot be said, with any Colour of Reason,
 “ son, that the Extended Substance (*i. e. Matter*) even
 “ tho' it be suppos'd *Divisible*, is unworthy the *Divine*
 “ Nature, provided 'tis granted to be *Eternal* and *Infinite*. *Ib.* Hereby, you see, that *Spinoza's Divine Nature*, or *Substance*, or *G O D*, is only *Matter* variously Modified, with this Proviso ; that it must be granted to be *Eternal* and *Infinite*, the better to pass that *Matter* upon us for a *God*. Let us now review what has been said in the foregoing Lines : *First*, According to *Spinoza* and his few Brethren, there neither is, nor can be in the whole Universe, but one only Substance. *Secondly*, That Substance is *Material*, or *Eternal Infinite Matter*. *Thirdly*, 'Tis one and the same Substance that is differently Modified in all Things ; *i. e.* as *Spinoza* words it, that is, both *Cogitative* and *Extended*. And,

Since it is so, it is plain, That whatever has a real Existence, must be either that Substance it self, or one of its Modifications. This is literally true, according to *Spinoza* ;
 “ For, besides Substance (*i. e. his Divine Nature*, *G O D*,
 “ or *Matter*) and its Modifications, there is nothing. *Ib.*
 “ *Part 2. Demon. Prop. 28.*” And whereas that Substance is *Eternal*, and *Infinite*, and cannot Create another ; it is evident, at first sight, that each of its Modifications is *Eternal* too ; and consequently, that all Things are *Eternal*. This, *Spinoza* tells you in plain Terms ; “ *G O D*, (*says*
 “ *he*)

“ he) (*i. e.* his Divine Nature, Substance, or Matter) or all
 “ GOD’s Attributes are Eternal. *Ib.* Part. I. Prop. 19.
 “ Since, therefore Eternity appertains to the Nature
 “ of that Substance, each of its Attributes must include
 “ Eternity too, and, consequently, all Things are Eter-
 “ nal. *Ib.* Demon. Ejus. Let me remind you here, that
 every Modification, and the Thing Modified, are real-
 ly one and the same Thing. This *Spinoza* shews you,
 by making the Term, GOD, and GOD’s Attributes to
 stand for one and the same Thing, in one of the immedi-
 ately preceding Quotations. Now, since there is *nothing*
 but *Spinoza’s Substance*, and its Modifications, it is intui-
 tively evident, that that Substance is one and the same
 Thing with the whole Universe: And, since that Sub-
 stance is *Spinoza’s Divine Nature*, or GOD, it is a Demon-
 stration, as clear and cogent as any in *Euclid*. First,
 That the whole Universe is *Spinoza’s Divine Nature*, or
 GOD. Secondly, That what this *Pratling Atheist* asserts
 in the immediately foregoing Passages, and in several
 Pages in his Book, might be deliver’d in this, and nei-
 ther does, nor can amount to no more, but to this single
 Proposition, *viz.* There neither is, nor can be any GOD but
 the whole Universe; that is, there neither is, nor can be
 any GOD at all. And,

You shall see, that *Spinoza* manages things according-
 ly. For having Establish’d, That there neither is, nor
 can be in Being, any other Substance, but one Only, A-
 ctual, and Eternal Cogitative, and Extended, or Materi-
 al Substance, and made that Substance and its Modificati-
 ons, that is, the whole Universe, his GOD, the only
 GOD, that either is, or can be; every one sees, upon
 this Monstrously False, and flagrantly Impious, Blasphe-
 mous, and Horridly Atheistical Supposition, That that
 Chymera which this *Atheist* calls GOD, cannot act by a
 Freedom, or Liberty of Will, cannot propose any End in its
 Operations, form any Design, or chuse any Means to com-
 pass it; and that all things have, do, and for ever shall
 come to pass by an Absolute, Blind, Irresistible Necessity
 of

of Fate. For that pretended *Substance* being *Matter*, must exist by a Priority of *Nature*, Antecedently to its leading *Modifications*, *Thinking*, and *Extension*, and so it can no more act by a *Freedom of Will*, than it can by a *Freedom of Motion*, or of *Rest*. But let us hear *Spinoza* himself, teaching those *Impieties* and *Absurdities*.

“ We have shewn, *says he*, in the Appendix to the
 “ First Part of our *Phylick*, That *Nature* does not act
 “ for any End; and that That *Eternal and Infinite Be-*
 “ *ing* which we call *GOD* or *Nature*, does act by the
 “ same Necessity that it exists And that as it exists,
 “ so it acts for no End. *Ib. Appen. ad Part. 4.* For the
 “ Will cannot be called a Free, but a Necessary Cause.
 “ *Ib. Part 1. Prop. 32.*” From whence he concludes :
 “ First, That his *GOD* does not act by a Liberty of
 “ Will. *Ib. Corol. 1.* Secondly, That Will and Under-
 “ standing do no more belong to his God’s Nature, than
 “ Motion and Rest, and Universally all other Natural
 “ Things And therefore he can no more be said
 “ to act by a Liberty of Will, than he can be said to
 “ act by a Liberty of Motion and Rest. *Ib. Corol. 2.*
 “ For the Will, like the Understanding, is only a certain
 “ Modification of Thinking ; and therefore no single
 “ Volition can exist, or be determin’d to operate, un-
 “ less it be † determin’d by another Cause, and that a-
 “ gain by another, and so on to Infinity. *Ib. Demon. Ejus.*
 That is, the Will and Understanding being only the bare
 Results or Modifications of *Matter*, as *Motion* and *Rest* are,
 the former can no more belong to *Matter*, that is, to *Spinoza’s GOD*, than the latter ; and as no single *Motion*
 can determine it self to exist and act, but must be ne-
 cessarily determin’d to both by some other Cause, so no
 single *Volition* can determine it self to exist and act, but

† This Doctrine is taught, word for word, by one of the Supporters of the Ravings, in a little Book, Entitled, An Essay, concerning the Use of Reason in Propositions, the &c. Printed in London, in the Year, 1707.

must be determin'd to both by another Cause, and that again by another, and so on to Infinity. Thus Spinoza teaches that his GOD is not, nor cannot act by a *Liberty* or *Freedom of Will* ; and fetters him with a fatal Chain of Infinite Causes, in an Infinite Circle of Revolutions, successively and necessarily, but blindly and undesignedly operating upon each other. Now,

Since this God of Spinoza's own making, does not, nor cannot act by a *Liberty of Will* ; he does and must act, or rather is, and must be acted by an *Absolute Irresistible Necessity of Fate*. This is Self-evident, and Spinoza's constant Doctrine. " For his God cou'd not have
 " produc'd Things in any other Manner or Order, than
 " that wherein they have been produc'd. *Ib. Prop. 33.*
 " All Things flow from the Nature of his GOD, by
 " an *Inevitable Necessity. Epis. 49.* And *All Things* and
 " *Actions* are subject to a *Necessity of Fate. Epis. 23.*"

And since his GOD does not act by a *Liberty of Will*, and is acted by a *Necessity of Fate* ; it is plain, he neither does, nor can propose any *End*, or elect suitable Means to attain it. This likewise Spinoza teaches. " Men,

" Says he, peremptorily determine, That GOD Him-
 " self directs all Things to some certain End But I
 " shall shew that Nature, (*i. e. his God*) proposes to
 " it self no End at All, and that all final Causes are no-
 " thing but Human Fancies Men are surpriz'd
 " when they observe the curious contrivance of Human
 " Body, and being ignorant of its Causes, they conclude
 " that so much Art is not the Effect of Mechanism, but
 " of some Divine or Supernatural Power For
 " imagining that the Eyes were designedly made for the
 " Use of Seeing, the Ears for Hearing, the Teeth for
 " chewing of Herbs, the Sun for enlightning, &c. They
 " fancied there was One or more Rulers of Nature, en-
 " dow'd with Human Liberty, that procur'd all
 " those Things for 'em, and made them for their
 " Use But whilst they endeavour'd to shew
 " this, they seem to have made out nothing else,
 " but

“ but that Nature, (*i. e. his God*) like themselves, has
 “ been Mad, *Ethic. Part 1. Appen. ad Prop. 36.*” The
 main Part of what is here said, is borrow'd Word by
 Word from *Epicurus. Phisic. Sect. 2. Chap. 8.* But still you
 see *Spinoza* maintains, That it is no less than Madness for
 any one to say, That his GOD proposes any End in
 what he does, or that he made the Eyes for seeing, the
 Ears for hearing, the Sun for enlightning, &c. For all
 those Things are the Effects of meer Chance, the Re-
 sults of bare Mechanism, a Hit of Hap-hazard, or the
 Undesign'd Product of the Casual Concourse of *Epicurus's*
 Atoms, to which this Philosopher himself ascrib'd those
 Effects, and in so doing, is exactly follow'd and Copied by
Spinoza. Now,

Since *Spinoza's* GOD does not act by a Liberty of Will,
 and is acted by a Necessity of Fate, and that he neither does
 nor can propose any End; let us now hear more distinctly,
 by what Machine it is, that *Spinoza* makes it to operate or
 act. He tells us often, That all Things have followed
 from the Necessity of His Divine Nature; but these being ob-
 scure and equivocal Expressions, he gives us to understand
 what he means by 'em, in these Words: “ We have
 “ shewn in the fore-going 16th Proposition, That from
 “ the Necessity of the Divine Nature, or, which is the
 “ the same thing, from the sole Laws of that Nature,
 “ Infinite Things have Absolutely flown. *Ib. Demon.*
 “ *Prop. 17.*” And again: “ There can be nothing in
 “ Nature repugnant to its Laws; since all Things are
 “ made, and all Effects produc'd by an Invincible Chain
 “ of those Laws. *Ib. Trac. de emendat. pag. 375.*” Now
 you know the Nature he speaks of, is *Epicurus's* Nature,
 that is, a Material Substance; and that the leading Laws
 of that Nature, are Motion, Rest, Gravity, &c. an Infinite
 Chain therefore, of those Universal Laws of Nature, as
Spinoza has it elsewhere, is the only Source and Spring of
 all the Operations and Actions of his Divine Nature or
 GOD, and the only Original Cause of all Things and
 Effects.

Effects, as he hinted in one of the Quotations, immediately preceding the Passages before us. At present,

Let us review the Ideas of what has been said upon this Head. *Spinoza's* GOD, is an Eternal, Infinite, both Cogitative and Extended or Material Substance, that is, the Whole Universe. It does not act by a Liberty of Will. It is acted by an Absolute Necessity of Fate. It neither does nor can propose any End, or chuse any Means to attain it. The only Source and Spring of all its Operations and Actions, are, the Necessary, Blind, Unthinking, Unguided Laws of Motion, Gravity, Rest, &c. with their Attendants, which are the sole Causes of all Things. And since the Chymera which I have now set before you, is *Spinoza's* and his Pupil our Author's God, perhaps it will be useful to shew, First, What those Things are, which *Spinoza* says have been produc'd, have had a Beginning, and sometimes, have been Created. Secondly, By what sort of Action they have been produc'd or Created, and what it is he means by the Words, *Produc'd* and *Created*; since, according to him and to his few deluded Followers, all Things are Eternal, and that there is no other God but the whole Universe, and consequently, that no Real Being, has, or can have a Beginning or Being, whose constituent Parts, did not one way or other exist antecedently to that Beginning; That no Being either has, or can be *Created*, taking that Term in its ordinary Signification. Now,

As to the *First*, since there neither is, nor can be in the whole Universe, any thing but *Spinoza's* one only Substance and its Modifications, it is evident, *First*, That what he means by the Word *Things*, in the foregoing and the like Passages, is only certain Collections of Modifications, and not any Real Substances. *Secondly*, That the words, *Production*, *Creation*, and the like, when imploy'd by *Spinoza* in the preceding, as well as in all other the like Passages, do signify no more, but the various Changes or Alteration of Modifications produc'd in his *Divine Nature* or *Substance*, by the Necessary, Irresistible, Un-

controu-

controulable, Undesigning *Laws* of *Motion* and *Rest*, in which Sense, *Locke* with *Spinoza's* other few Followers, do take those Terms. And that the forementioned is the Sense wherein that *Atheist* takes the said Terms, is evident in it self, and is likewise his constant Doctrine. He teaches, That there neither is nor can be, but One Only Substance. Now in one of the foregoing Quotations he asserts, That the Will and Understanding, are only certain Modifications of one of that Substance's Attributes, to wit, of Thinking : And whereas this Attribute and that Substance are really one and the same Thing, according to *Spinoza* himself, as we have already seen, and shall farther see afterwards ; it follows, that the Will and Understanding are only Modifications of that Substance it self, that is of *Spinoza's* G O D. And as to the Body of Man he defines that Word, Thus :

“ By Body I understand a Modification, which in a
 “ certain determin'd Manner, represents the Divine
 “ Essence, consider'd as an extended Thing. *Ib.* Part 2.
 “ *Definit.* 1. Bodies are not differenc'd or distinguish'd
 “ the one from the other, by Reason of Substance,
 “ *Ib.* *Demon.* Lem. 4.” And again : “ The Being of
 “ Substance does not belong to the Essence of Man,
 “ or Substance does not constitute the Essence of Man.
 “ *Ib.* *Prop.* 10. From whence it follows, that the Es-
 “ sence of Man, is constituted by certain Modifications
 “ of the Attributes of G O D : He is something
 “ that is *In*, and which can neither exist, or be so much
 “ as conceiv'd without GOD ; an *Affection* or *Modifica-*
 “ *tion* which represents G O D, in a certain determined
 “ Manner. *Ib.* *Corol.* *Ejus.*” Thus you see *Spinoza*
 maintains, that all particular distinct *Bodies*, and all *Men*,
 both as to their Souls and Bodies, are only certain *Colle-*
ctions of the *Modifications* of his God, and that *Sub-*
stance does not constitute, or at all belong to their
Essence. Now, since their neither is, nor can be any
 Thing, besides that Substance and its Modifications ;
 you see, when *Spinoza* says, That Infinite Things have
 flown

flowed from the Necessity of the Nature of his GOD, have been produc'd or created by the Laws of that Nature, and the like ; he means, that *Infinite Variations, Alterations or Changes of Modifications*, have been Necessarily produc'd in that Substance, *Divine Nature, GOD, or Matter*. As when a Horse is shot dead, the Variations, Alterations, or Changes of that Modification of *Spinoza's GOD*, produc'd by those necessary Laws of that God's Nature, are very sensible and visible in a few Days time afterwards, and it is only such Alterations, Changes, or Variations of Matter, that those Materialists mean, when they say, that any Being or Beings, have had a Beginning, have been produc'd or Created. What has been now said, is Intuitively Evident, and shall be confirmed by the Account *Spinoza* gives us of the Action, by which his GOD produces those Alterations or Changes."

" GOD,

" Says he, is the Immanent, but not the Transient Cause of all Things. *Ib. Part 1. Prop. 18.* This Demonstrated. All the things that exists are, and ought to be conceiv'd in GOD : Which is the First. Next, there is no Substance besides GOD ; that is, a Thing existing by it self distinct from GOD : Which was the Second. GOD therefore is the Immanent, but not the Transient, Cause of all Things, *Ib. Demon. Ejus.*" Now you know that a Transient Cause is such a one, as produces an Effect different and distinct from it self, and which exists separately, differently and distinctly from it self : Such is a Watch-maker, and a Watch ; and that an Immanent Cause, is such a one, as produces an Effect, which subsists and remains In, and is not different or distinct from it self : Such is *Spinoza's Substance, Divine Nature, GOD, or Matter, and Mankind* ; allowing the most False and Atheistical Origine, which *Epicurus* gives 'em. For you know, that what *Epicurus* calls Nature, is the very same thing which *Spinoza* calls, not only Nature, but even his GOD, the only GOD, that either is, or can be: And you see, that up-
on

on the Supposition of the Origine of Mankind, given by *Epicurus*, *Spinoza's* G O D, is the *Immanent*, but not the *Transient Cause*, of all Things. For all Things, and all Men, being certain Collections of the Modifications of that G O D, Nature, or Substance; and every Modification being really one and the same Thing, with the Thing Modified; you intuitively perceive, that that GOD cannot be a *Transient Cause*, that he cannot produce any Thing different and distinct from it self; and, consequently, that he must be the *Immanent Cause* of all Things, as *Spinoza* words it. Thus,

Reader, I have given you a Compendious, and a clear Account of this new and monstrous *Divinity* of *Spinoza's* own Creation; and thereby acquainted you with the Basis upon which he establishe his *State of Nature*, different from that upon which *Epicurus* built it, as well as with what he and our Author understands by the Holy Name, G O D, *Deity*, *some Invisible Power*. *Something*, and the like, which is a Sense, or rather a Nonsense, wherein, perhaps, you did not perceive our Author took those Terms in, and which lets you into the Understanding of his Meaning in several Places of his Book; as when he says, “As all Atheistical Principles destroy
“Conscience, so they cannot plead a Right to a Tolera-
“ration upon the account of Conscience: And it being
“the Doctrine of Persecution alone, which makes Men
“play the Devil for God’s sake, I cannot see (*these absurd*
“*Expressions are, if my Memory fails me not, borrowed from*
“*Spinoza.*) were it not for that, how any such Case
“cou’d happen. Pref. p. 19. That is, were it not for
the Doctrine of Persecution, he cannot see how there cou’d
be any *Atheist* pretending to believe; and yet not belie-
ving the Existence of a God; because, were it not for
that Restraint, every one wou’d openly profess and
believe the Existence of our Author’s, and of his Master’s
God, viz. the Existence of the whole Universe. But to re-
turn to *Epicurus*, this Philosopher comparatively proceeds
very

very modestly upon this Head, and says only, 'Tis *Likely*, 'Tis *probable*, That *Nature*, i. e. *Matter*, acted by its own Blind, Unthinking, Necessary, Undesigning Laws of Motion, Rest, Gravity, &c. gave Mankind and the World their Original, as I have describ'd. But the Pedant *Spinoza*, acted by a *Substance*, which does not at all belong to his own *Essence*, borrows that very same *Nature* from *Epicurus*, calls it by the Name *Substance*, reduces it under the very same Laws, makes it to be acted in the very same Manner, and to produce its *Effects* in the very same way ; but says positively and decisively ; There neither is nor can be in the Whole Universe any other G O D, but that very *Nature*, or One Only *Substance* or *Matter*, which is differently Modified in all Things. And,

Having ~~having~~ thus excluded the Existence of any *Substance* but of *Matter*, and made all particular distinct *Substances*, such as *Man*, *Horse*, *Sun*, &c. to be only different Collections of its Modifications, different Nominal, not Real *Substances*, as *Locke* words it ; he concludes, that those Infinite Collections of various and different Modifications, have been produc'd by the Necessary Immanent Action of that pretended single *Substance*, acted by the forementioned Universal Laws of its *Nature* ; that is, That all Things are the casual Contrivance of the fortuitous Concurrence of *Atoms*, or of the minute Particles of *Matter*, as he has it ; that they are the bare Effects of the Arbitrary, Unthinking, Unguided, Undesigning Laws of Motion, Rest, Gravity, &c. the Results of Blind Chance, the Product of an Absolute Necessity of Fate, or a Hit of pure Hap-hazard. Hereby,

You see, First, Wherein the Jewish Apostate and the Grecian Philosopher differ upon this Head, and that as to the Original of the World and Mankind, wherein they agree, the many Propositions, Periods, Corrolaries, and Pages stuffed with the Abuse of Terms of Art, and employ'd by that Modification, to make out the said Original, might be express'd, and is so, in *Epicurus's* one single, simple, plain, intelligible Period, as we have already seen. But to make out the main Difference betwixt the Modifi-

cation and the Man ; you remember the former maintains, That there neither is, nor can be any other Substance but that Nature, which both of 'em assign, as the Undesigning Cause of the World ; and that the latter owns, maintains and proves the *Existence of G O D*, of an Infinitely Perfect Being or Substance, quite different and distinct from that Nature. Herein therefore lyes the Grand Difference betwixt 'em, *viz.* That *Epicurus* is *Atheistical* for denying the *Providence* of that *Infinitely Perfect Being*, whose *Existence* he own'd and prov'd : And that *Spinoza*, our Author's Favourite Master, the Original Author of the *Ravings*, is an Eruption from Hell, a downright *Atheist*, for denying and overthrowing both the One and the Other. You see, *Secondly*, That the antecedently establish'd *Hypothesis*, upon which alone our Author's *State of Nature*, and the whole Doctrine in his Book arising from it, is establish'd ; is it self the single, sole, and Only Basis of all *Atheism*, whether *Antient* or *Modern*, *viz.* The *Hypothesis of One Only Material Substance*, differently Modified in all Things. That it is so, is evident from the Nature of the Thing, and has been observ'd and prov'd to be so, by those of the Learned who have examin'd this Point, as you may see, by the following Title of a Book writ upon this Head, against the *Atheist Spinoza*; and Printed at *Dort*, or *Dornick* in *Flanders*, in the Year, 1698. *viz.* † *A Philosophical Exammens of the sixth Definition of the first Part of Spinoza's Ethicks*, or a Fore-runner of the *Animadversions*, upon the only Argument of the *Ancient and Modern Atheists*, to wit, the Existence of One Only Substance ; wherein the Weakness and Vanity of what is produc'd for that Opinion, shall be made to appear. You see, *Thirdly*, That since the *Ravings* are borrow'd from *Spinoza's Rights*, and that

† Examen Philosophicum sextæ Definitionis Partis 1. Ethic. Benedicti de Spinoza, sive Prodromus Animadversionum super unico veterum & recentiorum Atheorum Argumento, nempe, una Substantia ; ubi Infirmitas & Vanitas Argumentorum pro ea, evincetur.

our Author bottoms his *State of Nature* upon the same, Basis on which that *Atheist* himself, establish'd it ; he with *Spinoza*, does make the Holy Name, G O D, to stand for their *Cogitative* and *Extended* or *Material Substance*, that is, for *all Nature*, and so denies and destroys the Existence of the One Only True G O D. And consequently you perceive, *Fourthly*, That by the Terms *Providential Care*, or *Divine Providence*, our Author, with his Masters means, the *Universal Laws of that Nature*, or an *Absolute Necessity of Fate*. This is what I promised, in the foregoing. 82. Page, to acquaint you with. And since that is the Sense wherein the Men of Matter take those Terms ; You see our Author is so far from having any manner of Right to plead a Toleration, either for himself, or for his Book, that both the one and the other, in their respective Capacities, are liable to be exemplarily punish'd, even according to his own Principles ; as you find his Case stated in the forementioned Page. And,

Pray what Punishment does he not deserve, if he does not retract his Errors ? His leading Principle, his *State of Nature*, overthrows the Existence of the One Only True G O D, his Divine Providence over Mankind, the Creation of the World, &c. and the other important Truths which depend upon, or flow from those Main, Original and Eternal Principles. He publicly maintains and teaches, even at this Time of Day, that we are actually in a *State of War* with our best *Friends* and *Allies* ; and This, in Opposition to, and in Contempt of the Inviolable Obligations to Performance, necessarily resulting from, and immediately ensuing upon the Voluntary, and hitherto, even amongst *Heathens*, *Sacred Tyes of Solemn Promises, Leagues and Agreements*. He teaches Publicly and in Print, That every one of Her Majesty's Subjects, has a *Natural Inherent Right*, to the *Lives, Liberty, Limbs and Goods* of all the *Ambassadors* of our *Allies*, and to those of all their other *Subjects* residing amongst us, and may take away their *Lives, Liberties, Limbs, or Goods* from 'em, without transgressing

any *Law*, without committing any *Sin*, any *Offence*, any *Injustice* at all ; without being answerable for the *Fact*, I wont say to *GOD*, because the *Ravings* overthrow his Existence, but even to any Magistrate whatsoever ; because our Author has plac'd our Allies and us, in his *State of Nature*; with reference to one another : And all this, I wont say in Opposition to, and in Contempt of the *Laws* of *GOD*, for *these* the *Ravings* reject, as proposed in the New Testament ; but I will say, in Opposition to, and in Contempt of the *Laws*, even of Right Reason, of the *Laws* of Nations, of those of our own Interest, &c. and of the Rights of Hospitality, accounted *Sacred*, even by the very *Heathens* : But then they were not acquainted with our Author's *State of Nature* : They were not *Atheists* by Principle. He gives Her Majesty's Subjects a *Natural Right* to Rebel against Her, even upon the account of Things, which he himself declares to be *merely Indifferent Matters* : And to take away Her (be it said and read with Indignation and Horror) Life, when they think She does not act agreeably to the End for which they entrusted Her with Power : And, to do this, even this, without Transgressing any *Laws*, without committing any *Sin* at all. He teaches, with *Ebion*, That the Holy Scriptures of the New Testament, are no *Law*. He overthrows the Christian Religion, Sacraments and Priesthood, and Fundamentally Subverts both the *Church* and *State* of *Great Britain* : Certainly the Best and Purest Part of the Catholick Church, and the most equal and advantageous Civil Government in the World. This Sett of Hellish and Atheistical Doctrines, besides the other equally pernicious Branches of his Hypothesis, which I do not mention here, is, I think, what our Author teaches plainly and directly, or covertly and consequentially, as you have already seen ; and what proves beyond exception, that he can claim no Right to any manner of Toleration whatever, but that of being suffered to Repent, to Retract his Errors, to beg Pardon of *GOD* and Man, and to crave Mercy at our Gracious Sovereigns Feet. Indeed the suppos'd Author of the *Ravings*, has been Publickly,
and

and in Print, charg'd with turning Papist in King James's Time. He never made any Answer, that I heard of, to that Charge. His Book is as Dangerous, as Disloyal, and as directly Hurtful to Her Majesty's Person and Government, to the Protestant Religion, and to our present Circumstances, as any Romish Emissary cou'd wish: 'Tis an arrant piece of *Jesuitism*: Wherefore, it wou'd be very useful both to Church and State, to know, whether its Author is not a Jesuite in Masquerade, which I look upon to be a Note calling for Observation. But,

To finish my Account of those Materialists *System* of *Atheism*, after having given you their Opinion concerning the *Nature* and Operations of their *Divinity*; I shall acquaint you with what they say, concerning those of Man. As to his *Nature*, you know 'tis said already, That he is only a Modification of *Spinoza's* GOD, and that *Substance* does not at all belong to his *Essence*. And since it does not, it is as impossible, that he should be a *Free Agent*, or *Freely Determine* himself to Act, as it is, that the Modification of my Pen shou'd be a *Free Agent*, and *Freely Determine* it self to Write these Words you now read. Consequently, 'tis said, *That the Will is not a Free, but a Necessary Cause, which must be determined to Act by another Cause, and that again by another, and so on to Infinity*. In another place 'tis asserted, " That the Decree, Determinations, or Resolutions of the Mind or Will, are as necessarily produc'd in it, as the Ideas of the Things actually existing are: And, therefore, whoever fancies he speaks, or holds his Tongue, or does any other thing whatever, by the Free Determination of his own Mind or Will, dreams with his Eyes open. *Ib. Part 3. Schol. ad Prop. 2.* So that, according to this * *Collection of Modifications*, all Things and

* For these, the foregoing, and other Reasons, which I had not occasion to mention in this Treatise; the States of Holland prudently Prohibited the Writings of the Atheist *Spinoza* in their Dominions; tho' his Doctrine is set off in the English Language, in the very height of its Impiety, nay, with some Additions, as you may see by that part of it, which is taught in the *Ravings*.

Actions are subject to an Absolute Necessity of Fate, as is said before. But this is not all, for after having Establish'd several False and Absurd Positions, that Collection concludes thus; "Hence it follows, That Human Mind is a part of the Infinite Mind (*i. e.* of Plato's *Infinite Mind, or Soul of the World*) of GOD: And, therefore, when we say, that Human Mind perceives this or that, we say nothing else, but that GOD who constitutes the Essence of Human Mind, has this or that Idea, *Ib. Part 2. Corrol. Prop. 11.*" Hereby,

You see why those Materialists do so highly extol Human Reason, and will not allow, that reasonable Creatures are, or can be subject to any Laws whatsoever in Matters of Conscience or Religion, besides those of their own Reason, viz. because their Minds are real Parts of the Mind of their God. Secondly, That it is upon the same Account, they call their Reason, an Immediate, an Original Revelation, and the Holy Scriptures, a Historical, or Traditional Revelation, to Depreciate and Degrade them. And you see upon the top of the Letter, Thirdly, That it is the GOD of † those Modifications, that perceives, speaks, and does the most Horrid, Impious, Execrable, Foolish, Frantick, Atheistical, Hellish Things, that Mortals either perceive, speak, or do. This caus'd Mr. Bayle to say, discoursing of Spinoza's; "There's an Hypothesis which surpasses, even the Excess of all the Extravagancies that can be spoken. The most Infamous Things that the Pagan Poets offer'd to sing against Venus and Jupiter, do not approach to that horrid Idea of GOD, which Spinoza gives us: For, at least, the Poets did not ascribe to the Gods, all the Crimes that are committed, and all the Infirmities of the World: But, according to Spinoza, there is no other Agent or Patient but GOD, with reference to all that is call'd, either Evil of Pain, or Evil of Guilt,

† You remember Spinoza maintains, that Man is only a certain Collection of Modifications.

“ Physical or Moral Evil. Let, &c. Mr. B’s *Histor. and Critic. Dic.* Tom. 3. at the Letter S, and Name, Spinoza”
 Indeed, one wou’d think, that those Modifications are possess’d with nothing less than a *Legion*; especially since the *Substance* they are acted by, does not at all belong to their own *Essences*, according to their darling *Hypothesis*, Doctrine and Declarations. But this by the By. Now,

Reader, I crave leave to think, that I have set before you both the *Shallows* and *Depths* of *Satan*, by discovering fully and plainly the *Mystery of Iniquity* set off in *Masquerade* by our Author in his *Ravings*, and by laying before you minutely and gradually the compleat *System* of *Atheism*, form’d by our few Modern Materialists. I reduc’d our Author’s Doctrine, and the Leading Principle upon which it is bottom’d, to the very Source from whence they necessarily and only flow; and on the other hand, deduc’d them back again from thence. In this *Ascent* and *Descent*, I have shew’d you our Author’s and his Masters, especially his Favourite Master *Spinoza*’s Opinion of the Original of Mankind, of the World, of Civil Societies, of Human Laws, of their Nature, Limits and Extent, as well as of that of the Prince and Peoples Prerogatives and Power. You have seen their Opinion of the Nature, Origine and Extent of Justice and Injustice, of Right and Wrong, of Vertue and Vice, of their pretended *GOD* and its Operations, as well as of those of Man. What they say upon these, and other Particulars, mentioned in the preceding Pages, form an entire Body of *Atheism*. And,

Since I have thus *Analytically* and *Synthetically* handl’d our Author’s *State of Nature*, the leading Principle, upon which his *Ravings* are bottom’d, according to himself and to his Famous Advocate *Monsieur Le Clerc*; Since I have by the first Method unfolded the *Nature* of that *State*, of its Properties, Attendants, Influence, Tendency of the Doctrine built upon it, and shown the *Hypothesis* wherein alone they all Center; And since I have prov’d by the Second, that they do singly, solely, and only spring from that

Poyson'd Source, from that Basis of all *Atheism*, whether Ancient or Modern : I do not question, but that you have already perceiv'd by this Method, designedly made use of for that Purpose, that the three following Truths are fully and clearly made out in the preceding Pages, *viz.*
First,

That our Author is a Man of Matter, a Modification of one only Substance with his Master *Spinoza*, who, like that *Atheist*, subsists, and is continually acted by a Substance which does not at all belong to himself, to his own *Essence*. And, if to confirm this Truth, any other Proofs were requisite, besides those mentioned in the preceding Pages; there are several things in the *Ravings* that I had not leisure to produce and examine, which wou'd abundantly serve that Purpose. *Secondly*, That he, with his Master, does establish downright *Atheism*. *Thirdly*,
 That the Book, Equivocally call'd,

The Rights of the Christian Church,
 Is really,

The Ravings of Epicurean Atheists.

S E C T. VIII.

TH O' what has been now said, does comprehend the last General I propos'd to speak to ; yet I intended to handle two or three Particulars in this place, which at present must give way to the following Quotations, out of the Reverend Dr. Cudworth's *Intellectual System*. And tho' I look upon 'em here, as out of their Natural Place, yet I hope they are not inserted here, out of season. You would have had 'em in the foregoing Pages, as Order and Occasion shou'd require, if I had been acquainted with that *System*, before the foregoing Sheets were Printed off. Now that Gentleman having Confuted the Errors in the *Ravings*, a great many Years before they appear'd in the World, his Arguments must be
 look'd

look'd upon as the Effect of his Concern for Religion and Truth, and not the Product of his Interest to run down that Book. After having Confuted Arguments against the Existence of G O D, that Divine comes to the last *Atheistick Argumentation*, as he calls it ; whereby the Materialists wou'd recommend their Doctrine to *Civil Sovereigns* ; and then Enumerates and Confutes the Reasons upon which they bottom that Recommendation. He begins with their *State of Liberty or Nature*, as they and the *Ravings* do ; and representing a part of the Doctrine which they deduce from thence, expresses himself in the following words :

“ So that there can be nothing *Naturally Just* or *Unjust*, nothing in it self *Sinful* or *Unlawful*, but every
 “ Man by Nature hath a *Jus ad omnia*, a *Right to Every*
 “ *Thing*, whatsoever his *Appetite* inclineth him unto, or
 “ himself judgeth *Profitable*; even to other *Mens Bodies*
 “ and *Lives*. *Si occidere Cupis, Jus habes* ; If thou desirest to Kill, thou hast then *Naturally a Right thereunto* ;
 “ that is, a *Liberty to Kill* without any *Sin* or *Injustice*.
 “ For *Jus*, and *Lex*, or *Justitia*, *Right*, and *Law*, or *Justice*, in the Language of these *Atheistick Politicians*,
 “ are directly contrary to one another ; their *Right* being
 “ a *Belluine Liberty*, not made, or left by *Justice*, but
 “ such as is Founded in a Supposition of its *Absolute Non-Existence* : Shou'd therefore a Son not only Murther
 “ his own Parents, who had tenderly brought him up,
 “ but also exquisitely Torture them, taking Pleasure in
 “ beholding their *Ruful Looks*, and hearing their *Lamentable Shreiks* and *Outcries*; there wou'd be nothing
 “ of *Sin* or *Injustice* at all in this, nor in any thing else ;
 “ because *Justice* is no *Nature*, but a mere *Fictitious* and
 “ *Artificial Thing*, made only by *Men* and *Civil Laws*.
 “ And, &c. *Ib. Cap. 5. p. 890.*” Now,

You remember the Condition describ'd here, is the very same *State* wherein the *Ravings* have so often plac'd us, in relation to *Forreign Courts*, *Ambassadours*, *Allies*, *Travellers*, &c. 'Tis that *Belluine Liberty* or *Right*,
 Founded

Founded upon the Supposition of the Absolute Non-existence of any Justice, i. e. of any God at all, which he gives us to the Lives, Limbs, Goods, &c. of those Men, 'Tis that Belluine Liberty or Right, which he gives to Subjects to Rebel against their Sovereign, even upon the Account of Things, which he himself teaches to be merely Indifferent. 'Tis by that Belluine Liberty or Right, that he makes the Gospel to be no Law; that he exempts the People from being bound to any Laws whatsoever, either Humane or Divine, either in Civil or Religious Matters, but to those of their own making. 'Tis by that Belluine Liberty or Right, that he makes all Mankind Christians, and invests them with a Power to Institute, Profess, and Practise whatever Religious Tenets they please, and to Rebel against their Sovereign, if She shou'd undertake to abridge that their Natural, Innate, Inalienable, Belluine Liberty or Right, in those merely indifferent Matters, &c. I am really glad to find, that Dr. Cudworth, so many Years ago, perceiv'd, prov'd, expos'd, and censur'd our Author's Doctrine as Atheistical, and shew'd its Enormities, as you have 'em represented in the foregoing Pages. " But,

" In the next place therefore, (says he) These Athei-
 " stick Politicians further add, That tho' this their State
 " of Nature (our Author's Leading Principle) which is a
 " Liberty from all Justice and Obligation, and a Lawless,
 " Loose, or Belluine Right to every Thing, be in it self
 " absolutely the best; yet nevertheless, by reason of
 " Men's Imbecility, and the Equality of their Strengths,
 " and Inconsistency of their Appetites, it proves by Acci-
 " dent the Worst: This War with every one, making
 " Men's Right or Liberty to every Thing, indeed a Right
 " or Liberty to Nothing: They having no Security of
 " their Lives, much less of the Comfortable Enjoyment
 " of them. Wherefore, when Men had been a
 " good while Hewing, * and Slashing, and Justling a-

* Here, he deservedly laughs at those Atheists pretended State of Nature, and at their pretended Origine of Civil Societies.

“ gainst one another, they became at length all weary
 “ hereof, and conceiv’d it necessary by *Art* to help the
 “ Defect of their own Power here, and to chuse a lesser
 “ Evil, for the avoiding a greater ; that is, to make a Vo-
 “ luntary Abatement, of this their Infinite Right, and to
 “ submit to Terms of Equality with one another, in or-
 “ der to a Sociable and Peaceable Cohabitation. And, &c.
 “ *Ib. p. 891.*”

Here you have the Motives and Reasons alledg’d, and
 that ingeniously ; why, in the beginning, Men came out
 of our Author’s pretended *State of Nature*, and form’d
 themselves into Civil Societies, as well as that pretended
State of Nature it self, Judiciously Explain’d, Censur’d
 and Condemn’d. But our Philosopher goes on, and
 says :

“ Let us in the next place see, how our Modern A-
 “ theistick Philosophers and Politicians, will manage and
 “ carry on this Hypothesis, so as to Consociate Men by *Art*,
 “ into a Body Politick, that are Naturally Dissociated from
 “ one another ; as also make Justice, and Obligation Ar-
 “ tificial, when there is none in Nature. First of all,
 “ therefore, these Artificial Justice-makers, City-makers,
 “ and Authority-makers (you remember our Author is one of
 “ these) tells us, that tho’ Men have an Infinite Right by
 “ Nature, yet may they Alienate this Right, or part thereof,
 “ from themselves (you remember this is our Author’s Doctrine,
 “ and either simply Renounce it, or Transfer the same upon
 “ some other Person ; by means whereof it will become
 “ Unlawful for themselves, afterwards to make use thereof,
 “ Thus a late Writer, (*viz. Hobbs*) Men may by Signs
 “ declare, That it is their Will, it no longer shall be Law-
 “ ful for them, to do something which before they had a Right
 “ to do ; and this is call’d by him, a Simple Renunciation
 “ of Right ; and further (saith he) They may declare a-
 “ gain, That ’tis their Will, it should be no longer Lawful
 “ for them, to resist this or that particular Person, whom be-
 “ fore they might lawfully have resisted ; and this is call’d, a
 “ Trans-

“ *Translation of Right, Ib. p. 893.*” This being the
 Doctrine in the *Ravings*, pray consider how this Gentleman confutes it. “ But,

“ *Says he, If there be nothing in its own Nature Un-*
 “ *lawful, then cannot this be Unlawful, for a Man af-*
 “ *terwards, to make use of such Liberty as he had be-*
 “ *fore in Words Renounc'd or Abandon'd. Nor can any*
 “ *Man by his mere Will, make any thing Unlawful to*
 “ *him, which was not so in it self; but only suspend the*
 “ *the Exercise of so much of his Liberty, as he thought*
 “ *good. But however (this true Reasoning, Fundamentally*
 “ *subverts our Author's Atheistical Scheme of Government)*
 “ *cou'd a Man by his Will, oblige himself, or make any*
 “ *thing Unlawful to himself, there wou'd be nothing got*
 “ *by this, because then might he by his Will disoblige*
 “ *himself again, and make the same Lawful, as before.*
 “ *For what is made merely by Will, may be destroyed by*
 “ *Will. Wherefore these Politicians will yet urge the*
 “ *Business further, and tell us, That no Man can be (this*
 “ *you remember is our Aurhor's Doctrine) oblig'd but by*
 “ *his own Act, and that the Essence of Injustice, is no-*
 “ *thing else, but Dati Repetitio, the taking away of that*
 “ *which one had given before. To which we again re-*
 “ *ply, That were a Man Naturally Unoblig'd to any*
 “ *thing, then cou'd he no way be oblig'd to stand to his*
 “ *own Act; so that it shou'd be really Unjust and Un-*
 “ *lawful for him, at any time, upon second Thoughts, vo-*
 “ *luntarily to undo what he had before voluntarily done.*
 “ *But the Atheists here plainly render Injustice a mere Lu-*
 “ *dicrous thing; when they tell us, that it is nothing but*
 “ *such an Absurdity in Life, as it is in Disputation, when*
 “ *a Man denies a Proposition that he had before granted.*
 “ *Which is no real Evil in him as a Man, but only a*
 “ *thing call'd an Absurdity, as a Disputant. That is,*
 “ *Injustice is no Absolute Evil of the Man; but only a*
 “ *Relative Incongruity in him, as a Citizen. As when a*
 “ *Man speaking Latin, observes not the Laws of Gram-*

“ *mar*, this is a kind of *Injustice* in him, as a *Latinist* or
 “ *Grammarian* ; so when one who lives in a *Civil Soci-*
 “ *ety*, observes not the *Laws* and *Conditions* thereof, this
 “ is, as it were, the *False Latin* of a *Citizen*, and nothing
 “ else. According to which *Notion* of *Injustice*, there is
 “ no such *real Evil*, or *Hurt* in it, as can any way with-
 “ stand the *Force* of *Appetite*, and private *Utility*, and
 “ oblige Men to *Civil Obedience*, when it is contrary to
 “ the same (*i. e.* to the same *Appetite* and private *Utility*.)
 “ But then,

“ These *Political JUGLERS* and *ENCHANTERS*,
 “ will here cast yet a further Mist before Men's Eyes with
 “ their *Pacts* (*these you know, are the Enchantments of our*
 “ *Author*) and *Covenants*. For Men by their *Covenants*,
 “ say they, may unquestionably oblige themselves, and
 “ make things *Unjust* and *Unlawful* to themselves, that
 “ were not so before. Wherefore *Injustice* is again de-
 “ fin'd by them, and that with more *Speciousness*, to be
 “ the *Breach* of *Covenants*. But tho' it be true, that if
 “ there be no *Natural Justice*, *Covenants* will oblige ; yet
 “ upon the contrary *Supposition*, that there is nothing Na-
 “ turally *Unjust* ; this cannot be unjust neither, viz. to
 “ break *Covenants*. *Covenants* without *Natural Justice*, are
 “ nothing but mere *Words* and *Breath* ; and therefore
 “ can they have no *Force* to oblige. Wherefore these
 “ *Justice makers*, are themselves at last necessitated to fly,
 “ (*as the Ravings do*) to *Laws* of *Nature*, that Men shou'd
 “ stand to their *Pacts* and *Covenants*. Which is plainly to
 “ contradict their main *Fundamental Principle*, that by
 “ *Nature* nothing is *Unjust* or *Unlawful* ; for if it be so,
 “ (*i. e.* if by *Nature* there is nothing *Unjust* or *Unlawful*)
 “ then can there be no *Laws* of *Nature* ; and if there be
 “ *Laws* of *Nature*, then must there be something Natu-
 “ rally *Unjust* and *Unlawful*. So that this is not to make
 “ *Justice*, but clearly to *unmake* their own *Hypothesis*, and
 “ to suppose *Justice* to have been already made by Na-
 “ ture, or to be in *Nature* ; which is a gross *Absurdity* in
 “ *Disputation* ; to *Affirm* what one had before denied. But
 “ these

“ these their *Laws of Nature*, are indeed † *nothing* but
 “ *Juggling Equivocation*, and a mere *Mockery* ; themselves
 “ again acknowledging them to be no *Laws*, because *Law*
 “ is nothing but the *Word* of him, who hath *Command* o-
 “ ver others ; but only *Conclusions* or *Theorems*, concerning
 “ what conduces to the *Conservation* and *Defence* of them-
 “ selves, upon the Principle of *Fear* ; that is, indeed the
 “ *Laws* of their own *Timorous* and *Cowardly Complexion* ;
 “ for they who have *Courage* and *Generosity* in them,
 “ wou’d, according to this *Hypothesis*, never submit to
 “ such sneaking *Terms of Equality* and *Subjection*, but
 “ to venture for *Dominion*, and resolve either to win the
 “ *Saddle*, or lose the *Horse*. Here therefore do our *A-*
 “ *theistick Politicians* plainly dance round in a *Circle*, they
 “ first deriving the *Obligation* of *Civil Laws*, from that of
 “ *Covenants*, and then that of *Covenants* from the *Laws* of
 “ *Nature*: And, lastly, the *Obligation* both of these

† This indeed is incomparably *Sagacious*, well thought and applied ; for if
 their pretended *Laws of Nature* had any other Reality but in *Sound* only,
 they wou’d have Existed in, and bound Mankind as a *Society* of
 Reasonable and Free Agents, to some Duty towards *G O D*, and one
 another, in their pretended *State of Nature*. Now they were not in that
 State, in either of those two *Respects*, Bound to any *Obedience* or *Du-*
ty. Towards one another, they were not, according to those *Atheists*.
 Since in that State, they had that *Belluine Liberty* or *Right*, even to
 one anothers Bodies. Not with reference to *G O D*: Since they had then,
 have now, and shall for ever have, according to the *Ravings*, a *Natural*
Right to believe, chuse, or invent whatever *Religious Tenets* they please,
 and neither have, or can have any *Representative* to determine for them in
 those merely indifferent Matters. Wherefore, their pretended *Laws* of
Nature, like their *State of Nature*, neither have, nor can have, either
 then, now, or for ever, any other Existence, but in their own *Imaginati-*
ons or in *Words* only, as our *Philosopher* has it. But I wou’d be still
 understood, to mean with our *Philosopher*, *Laws of Nature*, binding *Rea-*
sonable and *Free Agents*, to the Exercise of *Certain*, *Determined*,
Reasonable and *Free Actions*, as I hinted before. For I know those
Atheists allow, agreeably to their *Hypothesis*, the real Existence of certain
Laws of Nature ; to wit, of the *Laws of Motion*, *Rest*, *Gravity*, &c.
 by which they maintain, all Things are Governed and Acted, the *Mind*,
 as well as the *Body*. But, then, when they alledge *Laws of Nature*, as
 Binding *Reasonable* and *Free Agents*, either to a *Civil* or *Religious*
Obedience, then those *Laws of Nature*, have no Existence at all, but
 in *Words* only ; and are mentioned by them in that Sense, only to conceal
 their being *Atheists*.

“ *Laws of Nature*, and of *Covenants* themselves, again,
 “ from the *Law, Command, and Sanction* of the *Civil So-*
 “ *vereign*, without which, neither of them wou’d at all
 “ *Oblige*. And thus it is manifest, how vain the *At-*
 “ *tempts* of these *Politicians* are, to make *Justice Artifici-*
 “ *ally*, when there is no such thing *Naturally* : Which,
 “ *Ec. Ib. p. 894.*” Here,

You have both fairly represented, and fully confuted, the Grounds of the various Windings, Turnings, Tricks, Artifices and Contradictions, whereof I have prov’d our Author guilty in the preceding Pages ; as well as his *Laws of Nature*, his *Civil Government*, his *Pacts and Covenants*, with his other *Atheistick Juggling, Enchanting Dreams* quite overthrown. I cou’d produce other Arguments out of our Philosopher, that confute certain Errors in the *Ravings* ; but endeavouring to be brief, I shall produce but one Quotation more out of him. Our Author, agreeably to his Hypothesis, makes Religion a *merely Indifferent Thing*, and then gives the People a Natural Inalienable Right, to *Defend by Arms*, the Publick Profession and Practices of that *merely Indifferent Thing*, of whatever Religion they please, either to invent, or chuse, or Establish. He likewise, in the Face of the Sun, invests them with a Natural Inherent Right to judge, even in *last Resort*, of their Lawful Sovereigns, Legislative Decrees, Male-administration, &c. and to Punish Her when they think She is guilty of any. Now the *Atheistick Jugglers and Enchanters* in our Philosopher’s Time, not daring to vent these Doctrines ; he has nothing, I think, that he names as level’d against ’em, yet still he has something that strikes at ’em, as you may see by his following Words :

“ It is not Religion, but on the contrary, the Princi-
 “ ples of these *Atheistick Politicians*, that unavoidably in-
 “ troduce *Private Judgment of Good and Evil*, such as is
 “ *Absolutely Inconsistent* with *Civil Sovereignty* ; there be-
 “ ing, according to them, nothing in Nature of a Pub-
 “ lick or Common Good, nothing of *Duty or Obligation*,
 “ but

“ but all *private Appetite* and *Utility*, of which also, e-
 “ very Man is *Judge* for himself. For if this were so,
 “ then when ever any Man *judg’d* it most for his *private*
 “ *Utility*, to *Disobey* the *Laws*, *Rebel* against his *Sove-*
 “ *rcigns*, nay, to *Poyson* or *Stab* them, he wou’d be *un-*
 “ *questionably bound* by *Nature*, and the *Reason* of his own
 “ *Good*, as the *highest Law* to do the same. Neither can
 “ these *Atheistick Politicians* be ever able to bring Men
 “ out of this State of *Private Good*, *Private Judgment*, and
 “ *Private Will*, which is *Natural* to ’em (*according to*
 “ *those Atheists*) by any *Artificial Tricks* and *Devices*, or
 “ mere *Enchantments* of *Words*, as *Artificial Justice*, an
 “ *Artificial Man*, and a *Common Person* and *Will*, and a
 “ *Publick* (our Author’s is a *Private*) *Conscience*, and
 “ the like. Nay, it is observable, that themselves are
 “ necessitated by the *Tenour* of these their *Principles*,
 “ *Casuistically* to allow (*our Author in precise Terms allows*)
 “ such *Private Judgment* and *Will*, as is altogether in-
 “ *consistent* with *Civil Sovereignty*; as, that any Man
 “ may *Lawfully Resist* in *Defence* of his own *Life*, and
 “ that they who have once *Rebel’d*, may afterwards *just-*
 “ *ly defend* themselves by *Force*. *Ib. p. 898.*” Now,

Our Author not only says this, but even maintains,
 That they who are risen up in *Rebellion*, are thereupon
 immediately fallen back into his *State of Nature*; and so
 may *justly Kill* whom they please, without any *Crime*, any
Sin at all, either against *GOD* or *Man*. And by making
 the *People* the *Unappealable Judge* of what is *Good*, or *Bad*,
Right, or *Wrong*, *Just*, or *Unjust* in the *Administration*
 of the *Government* by the *Sovereign*, he invests each of
 ’em with that *private Judgment*, which, according to our
Philosopher, and to *Truth* too, is *introduc’d by the Prin-*
ciples of *Atheistical Politicians*, and *Absolutely Inconsistent*
 with *Civil Sovereignty*; and which *unquestionably binds*
 ’em, even by *Nature*, and the *Reason* of their own *Good*,
 as the *highest Law*, to *Disobey* the *Laws*, to *Rebel* against
 their *Sovereigns*, nay, to *Poison* or *Stab* them, whenever
 they *Judge* those *Cruelties*, to conduce to their own *Uti-*
lity,

lity, and all this, without Crime, Sin, Injustice, Remorse, Offence, &c. No *Pagans*, no *Mortals* that we know of, ever did, or indeed cou'd, reasoning according to their own Principles, teach, or publickly hold *this*, or such a Barbarous, Inhumane, Cruel, Foolish, and unreasonable Doctrine, or, to give it a more proper Name, with our Philosopher, such an *Atheistical*, *Jugling Enchantment* as *this* is, with the rest of the Principles Establish'd in the *Introduction* to the *Ravings*, which are the very *Basis* of that whole *Book*. For it is not possible, to imagine any Doctrine that is more Pernicious and Destructive to Mankind, whether you consider them as a Church, or as a State, as a Civil, or as a Religious Society; since there is no Society of either kind extant, nay, nor ever was, or can be, but it Fundamentally Subverts: Since it teaches People to be *Atheists* by Principle, and pretends to fix 'em in Incredulity, by Knowledge and Certainty. A Pitch of Impudence and Impiety, unknown even to the Heathen World. But having in the preceding Pages, trac'd our Author's Principles to the poyson'd Source from whence all those Impieties, Follies, and Inhumanities do *Naturally* and *Necessarily* flow; and having had the Satisfaction to shew you, that the Reverend Dr. *Cudworth* Censures and Condemns as *Atheistical*, that part of 'em whereof he had occasion to Discourse, as I have done; I shall at present go on to hint at the three Particulars I mention'd in the beginning of this Section.

S E C T. IX.

WHat I propos'd to handle in this place, more largely than I can at present do, was, First, to shew you the great many Periods, Paragraphs, nay, and sometimes half a Page together, borrowed by our Author from his Masters, the better to set off and embellish his *Ravings*, Secondly, I intended to shew what kind of *Princes*, *Priests*, *People*, *Religion*, *Laws*, *Government*, &c.

we shou'd have, if Men were once so far blinded, or acted by a *Substance* which does not belong to their own *Essences*; as to embrace the Doctrine Establish'd by our Author in his *Ravings*, and to order their Practice accordingly. The handling this Particular would be equally Curious and Useful, and therefore, pray give me leave to hint at it. Our Author, I think, in several places speaks to this purpose: " Religion is so very necessary for the
 " Support of Human Societies, that 'tis impossible, as
 " is own'd by Heathens as well as Christians, they can
 " subsist without acknowledging SOME INVISIBLE
 " POWER that concerns himself with Human Affairs;
 " and that the Awe and Reverence of the Divinity makes
 " Men more effectually observe those Duties in which
 " their mutual Happiness consists, than all the Rods and
 " Axes of the Magistrate. *Introd. p. 13.* Hereby,

You understand, that according to our Author, 'Tis impossible Human Societies can subsist, without acknowledging some Invisible Power: And his Master *Spinoza* says, without acknowledging and Worshiping *Something*: Hereby intimating, 'tis no matter at all what the Object of Religion or Worship is; they imagining that there is no GOD at all, and that all Things and Actions are subject to an Absolute Necessity of Fate. But still they own, 'tis impossible Human Societies can subsist, without owning some Invisible Power, and that the Awe and Reverence of such a *Something*, is the strongest Support of Civil Government. And yet They, are so Inhumanly Perverse, that they leave *nothing*, either *Visible* or *Invisible*, to create that *Awe*, or any *Awe* or *Reverence* at all in Mens Minds; as I have fully made to appear, by exposing their *State of Nature*, and the *Hypothesis* upon which they bottom it. Whereby again they sap the very Foundations of Civil Societies, and over-set 'em quite. But,

Perhaps they will say, that if their Hypothesis should take place, then their *Priests* and *Magistrates* only, or either of them, being thorowly acquainted with their *Mystery of Iniquity*, would still make the People come together,

gether, to Worship, return Thanks, and Pray to *some Invisible Power* ; tho' to no other Purpose, than if a *Ladies Face*, to wit, a *Modification* of her Head, shou'd Pray to her, and say, *Madam, I earnestly beseech your Ladyship to make me Charmingly Fair, and Regularly Handsome.* For, according to those Materialists, Men are Modifications of their single *Material Substance*, which is acted by the Blind Laws of Nature, subject to an Absolute Necessity of Fate, and as unable to grant any Request, if Men were so Frantick and Mad as to make any Application to it, as any *Lady* is to comply with the Request of her *Face*, upon the foregoing Supposition. Now, this, and the rest of what has been said upon this Head in the preceding Pages, being on the one hand known to those *Priests* or *Magistrates* of our Author's making ; and on the other, being under an (as he has it somewhere) Absolute Necessity of Preserving the Civil Government ; and it being *Impossible that Human Societies can subsist without the Awe and Reverence of some Invisible Power, of a Something Invisible* ; You see, that in order to Support and Preserve themselves and their Civil Government, they wou'd be oblig'd to set a part some Portion of Time, to call the People together, to instruct them in some Religious Rites, to teach them to direct Prayers, Praises and Thanksgivings to *some Invisible Power*, to hope in and fear that *Invisible Something* ; being Conscious at the same time, that there is *Nothing Invisible*, that can Freely, Knowingly, Designedly, either Offend or Defend them, that can do 'em any Hurt, or any Good at all ; you see, I say, they wou'd be oblig'd to prevaricate in the most infamous manner, to speak to the People contrary to their own Knowledge, and therefore be, by Profession, and Practice, and Calling, the greatest Rogues, Knaves, Villains and Monsters that ever trod upon the Face of the Earth. Yet such a Set of *Priests* and *Magistrates*, is what wou'd be Substituted to the *Christian Priesthood* and *Magistracy*, if the *Hypothesis* of *One Substance* wou'd take place ; and 'tis plain, there are some few *State of Nature-*

Men, that wou'd readily yield to be *Priests* of that kind, and indeed they are fit for nothing else.

I intended, in the third and last place, to shew, that our Author and his Master's Design was not to correct the Abuse, but to take away the Use, and with Christianity it self, to sink the Order of the Christian Priesthood; by shewing how easie a Task it wou'd be to expose *Priestcraft*, if the Design was to Censure the Fault, and not to murder the Character. For the *Popes*, or *Bishops* of *Rome*, have been so excessively guilty in that kind, that one need only to read the History of their Times and Actions, to find an ample Subject of that nature to descant upon. They have Sacrilegiously Usurp'd the Title of Universal Bishop, and Head of the Catholick Church, and continue the Usurpation to this very Day; knowing, that one of the greatest Bishops that ever Govern'd that See, declar'd more than once, and upon more Occasions than one, that the Patriarch of *Constantinople*, who first assum'd that *Antichristian Power*, was, for so doing, the *Fore-runner* of *Antichrist* himself, and that whoever shou'd in the same manner take Christ's Headship upon him, wou'd surely fall into the same Snare, and incur the same Condemnation. They have, in like manner depriv'd the Laity of the Cup, of one half of the Sacrament of the Lord's Body and Blood. They have put, and still keep the Liturgy of their Church lock'd up in a Tongue which the People do not understand, and so make them to prattle, with as little Edification, Understanding and Knowledge, in their most Serious Addresses to GOD, in the most Solemn Parts of Divine Worship, as Parrots do, when they pronounce Articulate Sounds, without knowing what they mean. They have introduc'd,

That Monstrous Paradox of *Transubstantiation*, and its Criminal Concomitants, the Worship of Images, Purgatory, and such other the like Unreasonable, Superstitious, or Idolatrous Rites, Usages, or Doctrines, as are either directly contrary to Divine Revelation, or condemn'd

demn'd by Natural Reason, or altogether unknown to, exploded by, or inconsistent with the Faith and Practice of the Purest and Primitive Times, &c. So that I dare say, there is no truly understanding and unbiass'd Christian, who makes Eternal Salvation the chief End he aims at, that wou'd seriously examine by the Word of GOD, the Principles of Natural Reason, and the Practice of Primitive Christians, even that Rabble of Criminal Innovations I now mention'd, not to speak of the rest, but wou'd thereupon find himself indispensibly oblig'd to quit the Communion of that Church, wherein they are propos'd to, and impos'd upon its Members, as necessary Articles of Belief, or Indispensible Précepts of Practice, if so unfortunate as to have been bred in it; or to Detest, Abhor, and Condemn them, as he tends his Eternal Salvation, if so happy as to have been Educated in a Church, wherein Divine Revelation, GOD's own Word, is propos'd and profess'd, as the only Rule of his Christian Faith, and the Standard of his Religious Duty. But then, when there is any one found, who, by the singular Grace and Assistance of GOD's Holy Spirit, does actually conquer those Prejudices of his Education, and embrace the Communion of the Protestant, *i. e.* of the truly Catholick Religion and Church; the Papists never fail to employ all the Artifices that Malice can invent, or Hell suggest, in order to ruine him in his Reputation, or in his Person, or in both. And this is somewhat the less to be wonder'd at, since their Mortal Hatred and Persecutions, even of those Protestants that never were of their Communion, only because they wont do what GOD himself, either mediately or immediately, commands them not to do, is so Cruel and Barbarous, so contrary to the Spirit of Christianity, and of Christ himself, that one cannot forbear thinking, but that the *Christians* who are guilty of those Inhumanities, are *acted*, like our Author and his Masters, by *Substances* which do not at all belong to their own *Essences*. Now,

I have hinted at the three Particulars, which I wou'd handle more largely, were it not that I have been advis'd to defer that to another Opportunity ; because such an Undertaking in this place wou'd swell this Tract too much, and so by multiplying its Subject, diminish the Force of its Original Design. Yet still, there is none who is acquainted with the Methods that were us'd to introduce and establish, even the fore-mentioned Errors and Usages in the Church of Rome, who does not see how easie a Task it wou'd have been to our Author, to expose the Artifices employed by the Managers of that wicked Imposition. But having borrowed his *Ravings* from *Spinoza*, his Thoughts run another way, his Design is the very same with his Masters, *viz.* Fundamentally to ruine the Christian Religion, the Existence of the One Only True GOD, and to introduce *Atheism*, as has been made to appear in the preceding Pages. To which,

I shall now add a List of the most important Terms which the Modern Materialists have render'd Equivocal, and by whose Abuse, the *Hypothesis* of *one Substance*, or its Attendants, are covertly Establish'd in the *Ravings*, and in other Books of that kind ; and explain a Passage or two in that Book, which cou'd not be conveniently made thorowly intelligible, till that *Hypothesis* upon which the *Ravings* are bottom'd, was made known. An Instance of those Passages you have in the following words, which are our Authors, *viz.* " Men having no Power over their own
 " Lives or Limbs, Government cou'd not flow from
 " hence, but must be deriv'd from the Power they had
 " over one another ; founded on the Inherent Right they
 " have of preserving themselves, and preferring their
 " own Good to that of others. *Introd. p. 10.*" Now,

I have already explain'd this Absurd, Ridiculous, Senseless Assertion, as far as that part of our Author's Hypothesis, which we then saw, wou'd allow me to do : And hinted, that this, as well as other Passages in the same Book, does evidently prove, that our Author's
 State

State of Nature, is such a State of War, as is of every Man, against every Man. For that *Power* which every Man had over the Life and Limbs of another, in his pretended State of Nature, and from whence, he says, Government took its Rise, is only grounded upon the pretended *Right* which every one in that State, had to every Thing, even to one another's Bodies: And this *Right* cou'd not subsist in that, or in any other State, without making it a State of War, as very one sees. But our Author says indefinitely, That Men have no Power over their own Lives and Limbs; and, according to his Custom, conceals from us the Ground upon which this extravagant Assertion is bottom'd. Now, if you will but look back upon the Basis of *Spinoza's* Hypothesis, propos'd and explain'd in the foregoing Pages, you will easily perceive, that that absurd Position, is one of its natural and necessary Consequences. For since that Hypothesis asserts, that all Men, Things and Actions are subject to an Absolute Necessity of Fate, Acted, Influenc'd and Govern'd by the Arbitrary Laws of Nature; Men, according to this Atheistical Doctrine, can have no Power at all over their own Lives, if we believe our Materialists. For this is one of those Laws, viz. Every Thing necessarily persists in the State wherein it is, if it be not hinder'd by another. For Instance, a Stone thrown out of a Sling, will always continue to move, if its Motion be not retarded, diminish'd, and quite taken away by the successively occurring circumambient Bodies: And a Stone at Rest, will always continue in that State, 'till 'tis mov'd by some External Cause. Now, this is the very Example which *Spinoza* brings more than once, to shew you, that Men, both as to their Souls and Bodies, are as much subject to the Laws of Nature, as necessarily determin'd in all their Actions, and to the Preservation of their own Lives especially, as a Stone is to persist in Motion or Rest, upon the foregoing Supposition: And, since they are so, you see they have no Power at all over their own Lives or Limbs, as our Author has it, agreeably to his Hypothesis.

Which false Assertion is grounded upon *Atheism*, the only Basis of his *Scheme of Government*, and is, by the way, quite overthrown by those who living as if they only believ'd the *Hypothesis* of one *Substance*, lay violent hands upon themselves, and thereby prove, that they have a Power over their own Lives, and Limbs too. But,

Since I have already shewn, that our Author borrow'd his *Ravings* from *Spinoza*, and that his Doctrine is built upon that *Atheist's* Hypothesis, I shall not trouble you with producing other Passages out of him, thus express'd in Vague, General, Loose, Obscure, Ambiguous or Equivocal Terms, to conceal his Meaning from the Reader, in those places wherein, if express'd in clear determined Terms, wou'd shew the *Hypothesis* of one *Substance* barefac'd : And this Procedure of his, so visible throughout his *Ravings*, is very agreeable to the following Observation, viz. " And as 'tis the Trick of Common Fe-
 " lons, when they have Stole a Parcel of Goods, to deface
 " and change the Mark of the Owner ; so when the (*Ra-*
 " vings)* have carried off (*Spinoza's*)† Principles, they disguis'd the *Propriety*, by alter-
 " ing the Terms of Expression. Tully l. 5. de

* *Stoicks.*

† *Peripateticks.*

" *Fin.*" Yet, that you may further see what Proficients our Author and his Masters are, in that Shameful Art of *Disguising*, and be the better able to guard against *Imposture* : I shall at present proceed, to shew one part of their *Abuse of Words* ; which, perhaps, you have already discover'd by the Nature of their Principles, explain'd in the preceding Pages. I shall begin with the Term, *GOD*, by which Holy Name, those Materialists understand, an Infinite, Eternal, Cogitative, and Extended or Material Substance ; that is, all *Nature*, or the *Whole Universe* ; and this, contrary to Universal Custom, to the universally establish'd and receiv'd Signification of that Term, and to the Express, Precise, and Repeated Declarations of those very Heathen Philosophers, from whom they borrow'd the constituent Parts of their abominable Doctrine and *Hypothesis*, as you shall see by and by. By the Terms, *Spirit*

of

of GOD, Holy Ghost, Holy Spirit, Spirit of Christ, &c. they understand *Reason* only. By the Term, *Saviour*, a Redeemer from certain Errors or Superstitions that were contrary to Reason. By the word *Creation*, the various Alterations and Changes produc'd in the Parts of the *Universe* by an absolute necessity of Fate. By the words, *Divine Providence*; the Blind, Unthinking, Undesigning, Necessary, Irresistible Operations of the *Laws of Nature*. And, by the Terms, *State of Nature*, the Condition of Men sprung or forc'd up out of the Ground by the Operations of those *Laws*; from whence they call that Chimerical Condition, a *State of Nature*. By the *Body of Man*, they understand a Modification of the *Matter* or *Substance* of their GOD; and by the Term, *Soul* or *Spirit*, a Modification or a part of his *Mind*. By the word, *Man*, a certain Collection of the Modifications of that GOD. By the Terms, *Liberty*, *Freedom*, *Free Agent*; they understand an Absolute Necessity of Fate, an Agent subject to that Necessity. By the word, *Christ*, a Reasonable Man. By the Term, *Christians*, Reasonable Men. By the words, *Christian Church*, a Society of such Persons. By *Christianity*, the Profession of such People, &c. Whereby you see what those *Christians* are, whose *Rights* are defended in the *Ravings*, viz. *State-of-Nature-Christians*, the rankest sort of *Atheists* that can be, either described, or conceiv'd. This indeed is their proper Name. And since those *Antichristian Christians* are of that Extraction and Nature, you see our Author reasons consecutively, once at least, when he says, They neither are, nor can be subject to any Laws in Religious Matters; that they neither do, nor can transfer their Natural, Inherent, Inalienable Right of Judging for themselves in those Matters to any one; that they neither have, nor can have any Sovereign, * Representa-

* I suppose I need not to acquaint you, that here, and in all other places wherein those Assertions are us'd by our *State-of-Nature-Men*, *Christ* is excluded from being a Sovereign Representative, a Law-giver, &c. in those Matters. Which, by the by, is one part of the old Heresie of *Ebion* revived, and, indeed, all the Errors in the *Ravings* are borrowed from some Ancient or Modern Heretick, Atheist, or Fool, or other,

tive to Determine for 'em in those Cases ; that all Men are actually in his State of Nature, as to those Matters ; that they are Christians by a Natural, Inalienable, Inherent Right ; that the Holy Scriptures, are indeed the Word of G O D, as to Things discover'd, or discoverable by Reason ; and as to any other Matters, are only the *Effects of exalted Minds, or the Heats of disorder'd Imaginations*, as *Spinoza* words it. That Christianity it self is nothing else but a Law of Right Reason, as *Locke* has it, &c. For all these, and the rest of his *Ravings* that are of this Strain, do evidently, naturally, and necessarily flow from that Atheist's *Hypothesis of one only Substance* ; as you may see at first sight, by casting an Eye upon the account of that Hypothesis, and of its Attendants, which you have in the preceding Pages, as I said before. Now,

Having finish'd that Account, both in Sound and Sense, and pull'd off the Mask, the Cloud, the Cover of important Terms, designedly render'd Equivocal, artificially arrang'd, and made Signs of Ideas quite different, most commonly Diametrically opposite to those affix'd to 'em, or to those whereof they have been made Marks, by the universal Consent, constant Custom and Use of Mankind, in all Times and Places ; I must acquaint you, that *Locke*, most ingenuously indeed, does severely and most deservedly censure this Procedure, which perverts the Ends of Human Language, poisons the Means of Communication and Instruction, introduces Obscurity, Doubtfulness, Scepticism, Infidelity, Knavery, Insincerity, Hypocrisy, &c. amongst Mankind, in all their Dealings, whether Religious or Civil ; *Locke*, I say, Censures this Procedure, and amongst several things he says to condemn it, he tells you, *'tis downright Knavery and Roguery*, *Essay, Book 3. Chap. 10. Sect. 5.* And in Reality it is so. But,

Our few Modern Materialists cou'd not compass their End in Writing, without using those Base, Mean, Unbecoming

coming Shifts and Tricks; for if they spoke in plain Terms and call'd Things by their proper Names, their Books wou'd be burnt instead of being bought. To avoid this, and to poison Mankind, they use in their *Equivocal* Sense, the most Sacred Names, with those Epithets which denote the utmost Veneration and Esteem, when us'd in their Ordinary Settled Signification; such as the *Great* and *Good G O D*, the *Great* and *Bountiful Creator* of us all, and of all Things, the *Divine Providence*, the *Holy Jesus*, our *Holy Saviour*, who brought *Life* and *Immortality* to Light, the *Holy Scriptures*, the *Holy Catholick* and *Apostolick Church*, &c. Now this Procedure gains their Books Admittance into Christian Readers Hands, who, for want of Understanding the new Sense, or rather Nonsense, wherein those Sacred Names are taken by the *Modifications* of *one only Substance* with *Spinoza*, are so far byass'd by the Use of those Venerable Terms, that tho' they perceive the Doctrine taught by these Materialists, is contradictorily opposite to, nay, and does fundamentally subvert the Stated, Settled, Receiv'd Signification of those Sacred Names, will yet only say, those Men are mistaken, are not right, are Deists, Socinians, or the like, and thus seduc'd, mistake their proper Names, to wit, *Rank Atheists*. This,

Indeed, old Stratagem, but newly furbish'd, and employed with a great deal of Success by the Modern Materialists, is us'd with uncommon Subtilty, Art and Dexterity in *Locke's* Writings, such as his *Essay of Human Understanding*, wherein the *Hypothesis* of *one only Substance* is compleatly establish'd; his *Letters concerning Toleration*, his *Reasonableness of Christianity*, his *Discourse of Human Reason*, &c. In the *Oracles of Reason*. In *Christianity not Mystrious*, in the *Ravings*, and in several other little Books and Pamphlets of the same Principles, that appear'd in Print amongst us, since the Publication of that *Essay*, which is the Source of, and wherein is establish'd the very *Basis* upon which the *Doctrine* in those Books is *Bottom'd*, and whose Author several Years ago

corrected

corrected the *Ravings* yet in Manuscript, as I have been inform'd by a Credible Person in this Case. Now, if you consider those Mens Hypothesis of *one only Substance*, and that they fancy themselves to be *Modifications of that Substance*, and that their Minds are *Parts* of its *Divine Mind*; you shall not find it strange, that they plead for a *Universal Toleration in Matters of Religion*, and account it to be every one's Natural, Inalienable Right: You shall not be surpriz'd, that they infinitely prefer *Reason*, which they call, *Original Revelation*, to the *Sacred Writings*, which *Spinoza* and *Locke* call, *Historical, Traditional Revelation*, to sink their Credit, and to diminish their Value. I said,

That this Shameful Abuse of Words, imployed by the *Modifications of one Substance*, is no new Stratagem. This every one knows; and I repeat it, to shew you, that our Author speaks like himself, and according to his Principles, whilst, with his Masters, he rails against the Primitive Fathers, as *Creed-makers*, or *Composers of New Creeds*; when, at the same time, he, with his Masters, have made it necessary for the present Generation to make *new Creeds* as the Primitive Christians did, that is, to explain, extend, restrain, or otherwise, to qualify and determine the Genuine Sense, wherein the Terms which compose the Articles of our Belief, have been, are, and ought to be taken; for if it was the Custom now, not to receive any one into the Communion of the Church, without he tender'd a Profession of his Faith, it wou'd be absolutely necessary to explain the Meaning of the most important Terms which Compose the Articles of the Establish'd, Receiv'd, Profess'd, and Settled Belief; nay, and to begin with the very first Article, *viz. I believe in God the Father Almighty, Maker of Heaven and Earth*. For our Modern Men of Matter have render'd the Terms, *G O D, Almighty, and Maker*, perfectly Equivocal, by Substituting to 'em, Ideas Diametrically opposite to those for whom they have been hitherto taken as Signs; that is, by taking them in a Sense Diametrically opposite to that wherein

wherein true Believers have, and do take 'em. Therefore, upon the Supposition before us, it wou'd be necessary now, as it was then, to explain the Genuine Meaning of some Words and Articles, in order to distinguish the *Wolves* from the *Sheep*, the *Faithful* from *Unbelievers* and *Atheists*. And,

I believe every true and real Christian, I say, *True* and *Real*, to distinguish him from the Feign'd Chimerical *State-of-Nature-Christian*, that is, from a real *Atheist*; I believe, I say, every real Christian will own, 'tis an Honour to the Primitive Fathers to be reflected upon by our Author, and that his Invectives against some Modern Authors, is a very good Commendation of 'em, as well as a compleat Panegyrick to their Praise: And, on the other hand, that his quoting of others, if they do favour or countenance his Hypothesis, as I hope they do not, is the rankest Slur their Reputations cou'd be branded with. But to go on, since it is from some ancient Heathen Philosophers, that our Modern Materialists borrowed the constituent Parts of their Hypothesis; let us cite these *Modifications* before those *Men*, and hear what Sentence the latter will pass upon the former. Let us, first,

State the Case: Our *Modifications* borrowed what they call *Nature*, their *State of Nature*, and the most part of the Doctrine they build upon it from *Epicurus*. It's *Mind*, *Soul*, *Spirit*, or *Intellect*, which they call its *Modification*, or Attribute of *Thinking*, from *Plato*, and its *Eternity* from *Aristotle*. Now, contrary to the Express, Clear, Precise and constant Doctrine, even of those Heathen Philosophers, our Modern *State-of-Nature-Christians*, most impudently assert, That there neither is, nor can be any other *Substance*, but that *Nature*, or differently Modified Matter. You know, that *Epicurus* owns and proves the Existence of *GOD*, of an *Infinitely Perfect Being*, of a *Divine Nature*, quite different and distinct from that *Nature*, which our *Antichristian-Christians* borrowed from him, and form'd into their *G O D*. The *Divine Plato* maintain'd, *That G O D Created the World*.
That

That he is the Cause of all Things. That he is First, Eternal, Ineffable, Void (mark the following Expressions) of Parts, Incorporeal or Immaterial, Absolutely or Infinitely Perfect, &c. 'Tis true, he taught that GOD Created an Intellect or Soul for the World, which he call'd an Intellect in Power, but inform'd or acted by GOD. This pretended Soul, our Materialists borrowed to frame their Mock-Divinity, to make their Material Substance Cogitative, as well as Extended. His Disciple, Aristotle, taught, That GOD is the first Cause, the first Mover. That he is Substance and Act, One, Eternal, Immoveable. (Mark this) Indivisible, separate from all Sensible Things, void of all Corporeal Quantity, without Parts, Most, or Infinitely Perfect, &c. Hereby, you see that those, even Heathen Philosophers maintain'd the Existence of GOD, of an Infinitely Perfect, Perfectly Immaterial Substance, of a Divine Nature, quite different and distinct from that Material Substance or Nature, or Matter, which our Modern Atheists have Deifyed; nay, that Plato, Divinely indeed, asserts that Material Substance to have been Created by the one only True GOD, as indeed every truly Reasonable Man must own it has. The Case being thus stated on both sides, let Plato be the President by his Seven-fold Right, and Sentence the Modifications of one only Substance with Spinoza, in the following manner.

“ Amongst other Impious, Blasphemous Dreams, ye
 “ maintain these two, viz. First, That there neither is,
 “ nor can be any other GOD, but your pretended Mate-
 “ rial Substance, differently Modified in all Things, that
 “ is, all Nature, or the whole Universe it self. Secondly,
 “ That ye are only certain Collections of the Modificati-
 “ ons of that Substance which does not at all belong to
 “ your own Essences. Now, the first Position is so Mon-
 “ strously Absurd, so Diametrically Opposite to the
 “ Common Sense and Reason, to the Innate Ideas, and
 “ Unanimous Consent of all Mankind, as Epicurus him-
 “ self owns and teaches: It is so Foolish, Impious,
 “ Blasphemous, Atheistical, Contradictory, and every
 “ way

“ way Dangerous, Abominable, Absurd and Unreasona-
 “ ble, that it amounts to a Demonstration of your Se-
 “ cond Proposition, *viz.* That ye are only certain Colle-
 “ *ctions* of Modifications, Subsisting in, and Acted, by the
 “ Power of a Substance, which does not at all belong to
 “ your own *Essences* :

“ Now, this being your Case, your denying the
 “ Existence of G O D, is a Demonstration, that the
 “ Substance acting in you, is the very Substance of
 “ the D, and of no other. G O D deliver you
 “ from the Tyranny of that *Enemy-Substance*, and
 “ restore you to your own Substances, Senses, and Rea-
 “ son again.” Now,

The Gravity of a Philosopher, and the *Athenian* Po-
 liteness wou'd not suffer *Plato* to tell these Things, that
 they are, according to themselves, *Monsters* of a New
Species ; and that since they fancy 'tis one and the
 same Substance that is in all of 'em, he wou'd have each
 of 'em singly, successively, and severely tryed by smart
 Sensations of Pain, whilst the rest were a Feasting, and
 Confessing by their Ease, Mirth, and Pleasure, that the
 Substance in each of 'em, is a *Self-subsisting, Self-acting,*
Self-feeling, Individual Being, quite separate, different and
 distinct from the *Agonizing, Suffering Substance* in the pre-
 tended *Collection* of Modifications, under the Mortification
 of a sensible Torment, by reiterated Sensations of Pain.
 The Philosopher wou'd not spend his Time, in telling
 them, that, according to themselves, they are only Pi-
 ctures, Shadows, Phantoms, Spectres, mere Representa-
 tions, or Appearances of, but not real Men. That they
 act accordingly and, that instead of describing the O-
 riginal of the World, of Mankind, of Civil Government,
 and of Sovereign Rulers ; they really and only describe
 the Original of *Fairies*, of their World, of its Inhabitants,
 and of their King *Oberon*. No ! He goes directly to
 the Center, tells 'em the main Truth in plain precise
 Terms, as the Reverend and Learned Dr. *Hickes* did, in
 his excellent *Preface*, Page 188. And then dismisses them
 very Civilly and Religiously. And, Since

Since he does so, I shall endeavour to follow his Example. Indeed, I must own, I am equally unable to *convince* a *Collection* of *Modifications*, either of a Truth, or of a *Mistake*, or of any thing at all ; but if our Author will but condescend to own himself a Real, Reasonable Man, I dare maintain, he shall find Proofs in the preceding Pages, sufficient to *convince* him, that there are *Errors* and *Mistakes* of the first Magnitude and Importance in his *Ravings*. And, therefore, I make it a Demand of Right, that he shou'd perform his Publick Promise, *viz.* Of becoming Proud of giving an uncommon Mark of his Love to Truth, in publickly owning and Retracting his *Errors*, if any one shou'd convince him of a *Mistake* in what he has wrote. But specious Assurances being the usual *Cant* of the *Modifications* of one only Substance, on the one hand, and what Euripides says, being true on the other, *viz.* That it is not in the Power of Advice, Art, or Discipline, to make a Man Wise that has no Soul, that is, no Substance belonging to his own Essence ; I shall only commend our Author to the Infinite Goodness, Mercy, and Power of Almighty GOD, who can, in a moment restore him to himself, and then remind him, after having made it out, that 'tis not only in a great measure, but altogether, in as much as in him lay, that he has render'd Ineffectual, that Angelick Prayer of, *Glory be to GOD on High, Peace on Earth, and Good-will towards Men.* Amen.

APPEN-

APPENDIX.

OUR Modern *Materialists* fancying themselves, to be only certain determined *Collections* or *Results* of the *Modifications* of *Matter*, *Necessarily Determin'd* to act, by a *Fatal Chain* of the *Blind*, *Unthinking*, *Undesigning* *Laws* of *Nature*, for *Self-Preservation*, *Self-Pleasure*, *Self-Interest*, and *Self-Every-Thing* ; are by *Principle* and *Practice* become so many, not only *Moral*, but even *Natural* or *Mechanical* *Prothei*, who, for want of any *Fixed*, *Steady*, *Immutable Principle* to govern their *Thoughts* by, change their *Opinions*, as best serves their *Turn* ; and so by their *Privilege* of *Lunacy*, and *Plenitude* of *Prevarication*, will do, or say any thing that can promote their present *Interest*, tho' thereby they undo and unsay, what they publickly taught, profess'd, or stood up for before. Some *Examples* of this kind, you have in the foregoing *Tract*, and others are discover'd in these *Sheets* ; but here, as in the preceding *Pages*, *Hints* only shall be given, leaving to more skilful *Hands*, the setting the *Frenzy* of *Atheism* in a more full *Light*. You know,

'Tis our Author's constant *Doctrine*, That all *Power* is Originally in, and immediately from the *People* : That they are the *Unappealable Judges*, *Judges* in last *Resort* : That the *Sovereign* is only their *Substitute* or *Delegate*, that they are still in a *State* of *Nature*, with relation to *Religious Matters*, and have a *Natural*, *Inalienable Right* to *Chuse*, *Believe*, *Profess*, &c. whatever *Religion* they please, and by *Arms*, to defend their *Liberty* in so doing, &c. He says, in his *First Defence* of his *Ravings*,

p. 6. That the Reverend Mr. Wotton, in his Sermon, brings in a great deal of Stuff, for no other Purpose, that he can see, but to confound the Protestant Principle, of every one's Judging for himself in Religious Matters. Now, the People, and the Clergy too, having followed this Doctrine exactly, having judg'd for themselves, and in Consequence of that Right Judgment, justly Condemn'd his Ravings, by the Presentation they made of them: But our Author, like himself, in his Second Defence of that Book, Reproaches them bitterly for so doing, in the following manner:

“ Have not those, who are reckon'd the most Famous
 “ Combatants of Church-militant, batter'd the Rights
 “ with their heavy Artillery from the Press, while 10000
 “ Random-shot have been made at it from Pulpit-Blunder-
 “ buffes? And, yet, after a continued Attack for almost
 “ three Years together, is there not still a loud Cry to
 “ the Secular Arm of Help, Help, Help? And, what
 “ can the World think is the meaning of this, or what o-
 “ ther Construction can they put on it, but that the E-
 “ nemies of the Rights are Conscious, that Reason af-
 “ fords them no Assistance, and therefore they have Re-
 “ course, contrary to their own Principles, to Brutal
 “ Force? Which they perceive in Popish Countries,
 “ makes Men Renounce their very Senses, and
 “ the more the Dispute relates to the Interest of the Cler-
 “ gy, the more Scandalous will it be for Protestant Di-
 “ vines to make use of Popish Methods, not to convince,
 “ but to Silence their Adversaries. *Ib. p. 7.*”

Upon which Shameful and Criminal Tergiversations, I shall make the following Reflections. First, That the Consequence of every one's judging for himself, which is so often call'd a Protestant Principle by our Author, in his First Defence, and in his Ravings; is here, in his Second Defence, converted into Popish Methods. Secondly, That he calls an Ordinary and Legal Application made, not only to the Chief Judges, appointed by Her Majesty, but even to the People, to those Sovereign Judges of his own

own Institution, a Recourse to Brutal Force. In which Assertion the following Propositions are implied. First, That Her Majesty's Judges are mere Brutes, utterly incapable of Judging for themselves in Religious Matters, of rightly Perceiving, or Judging whether the Ravings do, or do not Endanger or Overthrow our Constitution, both of Church and State; since the Regular Application made to 'em for their Judgment in those Matters, is here call'd, *A Recourse to Brutal Force*. Secondly, That the People are likewise mere Brutes, upon the very same Account, and for the same Reason. Thus, indeed wou'd our Author treat any other Sett of Men, that shou'd offer to Condemn his Book. But to go on, it necessarily follows, from what has been said, that our Author is guilty of manifest *Prevarication*, for Censuring and Re-proving both the Clergy and People, for acting according to his own Doctrine, for doing the only thing they cou'd legally do in this Case, according to him: For,

Both the Clergy and People are still in a State of Nature, with relation to Religious Matters, wherein they have a Natural, Inalienable Right to Believe, Profess and Practise whatever Religious Tenets or Usages they please, if you believe our Author. So that, according to him, * the Clergy have a Natural Uncontroulable Right to Convene, Sit, Dissolve, &c. their Religious Meeting of Convocation, when, where, in what manner, how long or short they please; and in it, to Examine, Receive, Reject, Condemn, or Approve for themselves, whatever Religious Tenets they shall think fit; and to maintain, even by Arms, by Sword and Musket, that their Natural, Inalienable Birth-right against Her Majesty, if she shou'd offer to abridge that their Natural Right, to the use of those merely indifferent Religious Matters or Meetings of Convocation, whereof no Human Power can

* The Clergy are oblig'd to our Author in this Point, for he gives the Convocation greater Privileges than ever they pretended to. But how kindly the State will take this his Benevolence, I cannot tell.

deprive them, without *manifest Injustice*, according to our Author ; nay, if Her Majesty shou'd offer to hinder them to Convene, when willing, to Dissolve them, when Sitting, without their free Consent, She wou'd act contrary to the End for which She has been entrusted with Power, and then immediately fall back again into a *State of Equality*, into our Author's *State of Nature*, wherein the Subjects Aggriev'd, may *Punish* their *Sovereign*, or rather, then their *Equal*, without any *Crime*, any *Offence*, any *Sin*, &c. if you believe our Author throughout his *Ravings*. But,

The Clergy, like good Christians, wav'd at present those *Rights* he gives 'em, and follow'd the more Peaceable Part of his Doctrine, that of *Judging for themselves* ; and being thereupon thorowly convinc'd, that his *Ravings* do Fundamentally Subvert the Constitution, both of our Church and State, and of all the Churches and States Extant ; they thought it their Duty, both as Men, and as Christians, to endeavour to secure both the one and the other in these Nations, against those Daring and Impudent Attempts of *Atheism*. Now, I wou'd ask our Author himself, what must they do in this Case ? They have *Judg'd for themselves*. They plainly see, that they cannot subsist, if our Church and State are Subverted ; and, that these must be necessarily subverted, if the *Doctrines* in his *Ravings* does obtain. They are therefore bound, by all the Laws that can bind Reasonable Creatures, to obviate that Danger with all their Might. They are Conscious, that cannot be effectually done, but by the Intervention of a *Legislative Authority*. They find themselves depriv'd of all such *Authority* by our Author, and that it is the Design of his *Ravings*, to prove, that they have no manner of *Authority* at all, but what they receiv'd from the *Magistrate*, nor the *Magistrate* any, but what he immediately receiv'd from the *People*. They must therefore, acting, even according to our Author's Principles, apply themselves, either to the *Magistrate*, or to the *People*, or to both, and beseech them too, to
judge

judge for themselves, and see how the Wicked Ravings overthrow both our Church and State, partly in plain Terms, partly in a Disguise. Now,

This is exactly what the Clergy have done, not without Success, if you believe our Author, and yet he loads them with Reproaches, for acting thus according to his own Principles, and calls the Conduct, which he himself taught them, *Popish Methods*, and a *Recourse to Brutal Force*; which proves nothing else, but that he is guilty of downright *Prevarication* here, according to his Custom elsewhere. And, indeed, his giving the People a Natural Right to Believe and Profess whatever Religion or Opinion they please, either to Invent or Chuse, is only an Artifice to destroy the Christian Religion, and the very same made use of by * *Julian the Apostate*, for the very same End. And it must be own'd, that it is a *Mean*, very proper, and well chosen for that Purpose. For the ascribing to the People a Natural Right, to Invent, Chuse, or Profess whatever Religion they please, is the Reducing all Religions to a Level of Indifference *Naturally*, and this, the making each of 'em *equally Good and Eligible Naturally*; both which strike at the very *Vitals*, † and *Fundamentally* Subvert the *Christian Religion*. The Force of this Argument was discover'd by Natural Reason. For *Cato*, in *Tully*, *Lib. 3. de Fin.* Discourfing of certain Philosophers, mention'd before, speaks to the same purpose, in this manner: "And, therefore, as the Parties aforesaid, have reduc'd all Things to a Level of Indifference, and so made them equally Eligible, they have struck at the very Vitals of *Vertue*. Excellently observ'd," reply'd *Tully*. Now, the Observation in both places is exactly the same, if you do but Substitute the Word, *Religion*, to the Term, *Virtue*, and *vice versa*. And the Reason why our Author gives the People that Right, and reduces all Religion to this Level, is

* Ut quisque nullo vetante Religioni suæ serviret intrepidus, *Ammianus Marcellinus. Lib. 22.*

† This likewise evidently prepares the Way for the Introducing of Popery, &c. grounded

grounded upon down-right *Atheism*, upon their being his State-of-Nature-Men, squeez'd up out of the Earth, like so many Mushromes, by the *Blind, Unthinking, Undesigning Laws* of Motion, Rest, Gravity, &c. And, consequently, upon their being the *Results*, or the *Modifications* of Matter, both as to *Body* and *Mind*, as has been said and shewn in the preceding Pages, more than once. Upon this it is likewise, that he grounds, what he calls a *Protestant Principle*, viz. *That every one is to judge for himself in Religious Matters*: And it is in this Sense, I said, and wou'd be understood to say in the preceding Pages, That that Position is *Atheistical*, as imployed by him. But having Copiously Discours'd of those Matters in the foregoing Tract, and here, more than I at first propos'd; I proceed to what I intended this *Appendix* for, namely, to consider some things relating to

Monsieur Le Clerc's Extract, and

Judgment of the Ravings.

For tho' this Book is, in the main, borrowed from *Spinoza's Rights of the Clergy*, and that the Principles Establish'd in its *Introduction*, upon which its whole Doctrine is bottom'd, are themselves immediately deduc'd from, or grounded upon that *Atheist's Hypothesis*; yet *Monsieur Le Clerc* has been pleas'd to recommend and set it off in his *Bib. Chois. Tom. the 10th.* with no small Advantage to the Wicked Interest it endeavours to promote. *Monsieur Le Clerc*, I say, who is call'd, a *Protest Deist*, and *Latitudinarian*, by the Learned Author of a late Pamphlet, Entitled, *The Villainous Principles of the Rights of the Christian Church, &c. Confuted by Scripture.* Ib. p. 1. However, his *Extract* so highly pleas'd the Partizans of the *Ravings*, that they Translated it into *English*. Wherefore, since what he says might procure some Credit to that Wicked Book, and do the foregoing Tract a Diskindness; I am oblig'd to obviate those Prejudicial Effects, by discovering, that *Monsieur Le Clerc* himself is a *Spinozist*, and that he only recommends his own Principles, when he *prones* those in the *Ravings*. In
order

order hereunto, these three things shall be here briefly perform'd.

First, Some Observations shall be made upon *Monsieur Le Clerc's Judgment*, and *Extract* of that Book; whereby it will appear, that he is grossly mistaken therein, both as to Matter of *Fact*, and as to Matter of *Right*.

Secondly, It will be made out, that he is a Man of one only *Substance* with *Spinoza*, and has establish'd that *Atheist's Hypothesis*, and its Attendants in his Writings. And,

Thirdly, That he neither *did*, nor *cou'd*, neither *does*, nor *can know* what he said, or says, when he did, or does so.

He begins his *Extract* and *Judgment*, with telling us,
 " 'Tis not at all surprizing, that the *Ravings* have made
 " a great *Noise* in *England*, since its Author Attacks
 " with all his *Might*, the Pretensions of such as are call'd
 " *High Churchmen*: That is, of those who exalt the
 " *Bishops Rights* so far, as to make them *Independent* of
 " *Prince* and *People* in *Ecclesiastical Affairs*, &c. *Bib.*
 " *Cbois. p. 305.*" Afterwards he maintains, " There has
 " not been hitherto any thing Publish'd upon this Sub-
 " ject, wherein there is so much *Force* and *Clearness* of
 " *Reasoning*, as in that Book, and wherein the *Proofs* of
 " what it maintains, are drawn from the *first Princi-*
 " *ples*, upon which both the *Civil* and *Ecclesiastical So-*
 " *cieties* are bottom'd. *Ib. p. 357.* He exhorts those
 " who understand the *English Language* to read it in the
 " *Original*, and assures them, they never read any Book
 " so strong and well supported, writ in *Favour* of the *Prin-*
 " *ciples*, commonly maintained by the *Protestants* on his
 " side of the *Water. Ib. p. 309.*" He is perswaded, that the
 " *Wise* and *Moderate* of the *English Church*, can have no
 " Apprehension of its being in *Danger*, because such a
 " Book as that is suffer'd to appear in *Publick*, and be-
 " lieves its Author had no *Design* against the present
 " *Establishment* which he approves; but only against
 " some *Excessive Pretensions*, and those contrary withal

“ to the *Laws* of *England*, and to the *Authority* of *King*
 “ and *Parliament*, *Ib.* p. 308.” This,

I suppose, being enough to give you an Idea of *Monsieur Le Clerc's Judgment* of the *Ravings*, I shall here sub-
 joyn our Author's Opinion of it, which he partly delivers
 in his *Second Defence*, wherein, speaking of the two In-
 dictments drawn up against a Bookseller, who sold that
 Book, he has these words; “ I do not know whether
 “ the Character which the Incomparable *Monsieur Le*
 “ *Clerc* has given of that Book, or those two Indi-
 “ cements has done it more Credit. *Ib.* p. 78. *Monsieur*
 “ *Le Clerc*, I say, Than whom there never was a more
 “ Impartial, or Abler Judge. *Ravings!* p. 199.” Super-
 lative Panegyricks, mutually given and receiv'd, would
 certainly bear a very odd Comparison. However, you
 see, 'tis our Author's Opinion, that this Book has gain'd
 a great Credit, by the Character which the *Incomparable*
Monsieur Le Clerc has again given of it; and therefore,
 'tis necessary to examine his *Judgment*, and to try if it has
 in it, any Mark of being given by the *most Impartial and*
Ablest Judge that ever was. Now, as to Matter of Fact,
Monsieur Le Clerc is grossly mistaken. 'Tis true indeed,
 that the *Ravings* made a great Noise in *England*, as every
 other Monster does, wherever, or whenever it appears in
 the World; but that was not upon the Account of its
 Attacking any *Excessive Pretensions of High-Churchmen*,
that are withall contrary to the Laws of the Land, and to
the Authority of Queen and Parliament. No, this might be
 prov'd by a Cloud of Witnesses. But since, according
 to the *Second Defence* of the *Ravings*, p. 8. It wou'd be,
 even endless to mention their *Adversaries*, or those who
 Wrote against 'em, I need not to be Copious on this
 Head, and, I think one single Quotation out of the Re-
 verend Mr. *Whitfield's Visitation Sermon*, Publish'd by the
 Lord Bishop of *Winchester's* Orders, and at the Request of
 his Reverend Clergy, will answer the End of Quoting o-
 ther Sermons and Books, which, even to mention, wou'd
 be endless, according to that *Second Defence*. The Reve-
 rend

rend Mr. *Whitfield*, Discourfing of our Author, delivers his Thoughts Judiciously, in the following manner :

“ What Advantage then hath this Author gain’d by
 “ his Invectives, and Odious Names of Divifion and Fa-
 “ ction objected to us? Whatever Contempt he may
 “ please to throw upon our Order, he plainly fees, that
 “ no one of it is fo far Loft and Stigmatiz’d, as to ap-
 “ pear Publickly on the fame Side with him. He meets
 “ his Difappointment of Appealing to our Church, un-
 “ der any Denomination, by feeing the whole Clergy,
 “ AS ONE MAN, rife up againft him. Let him
 “ confider then, from what other Communion of Pro-
 “ testants he may expect his Thanks, for Arraigning
 “ that Church, which the moft Sober and Learned of
 “ ’em have acknowledged to be their Bulwark againft
 “ Popery. And let him reflect, in what Society he muft
 “ Naturally Heard, in his Reproaches of the Christian
 “ Priesthood, and Prophanenefs againft the Holy Sacra-
 “ ments. *Ib. Dedid. p. 2.* Now,

To thefe appofite Questions, you have the true An-
 fwers in the foregoing Tract; and you fee by the Quo-
 tation before us, that *Monsieur Le Clerc* is wofully mifta-
 ken in the Matter of Fact; fince his fo much admir’d
 Author meets his *Difappointment of Appealing to our*
Church under any Denomination whatever, by feeing the
 whole Clergy rife up as one Man againft him, and that
 there is not one, no not one of ’em fo far loft to all Sense
 of Humanity, Reason and Religion, as to appear pub-
 lickly on his Side. A Sad and Lamentable Difappoint-
 ment to *Monsieur Le Clerc*, and to his little Pupil! Next,
 come the Diffenters, or if *Monsieur Le Clerc* likes it
 beft, the *Presbyterians*. Now, thefe, on the other hand,
 rofe up as one Man againft the Book he recommends.
 Several of ’em Preach’d and Wrote againft it. Mr. *Daniel Williams* their Chief Minifter, Preach’d three excel-
 lent Sermons againft it, which indeed deferv’d to be Prin-
 ted. The French Refugees amongst us, rofe up as one
 Man againft it. *Monsieur de la Mothe*, one of the French
 Minifters

Ministers of the Savoy, has a touch at it in one of his Books, by which you may perceive his Learning and his Modesty all at once. In short, Men, and Ladies too, of all Sorts and Ranks amongst us, have Censur'd, Condemn'd, and shew'd their utter Abhorrence of that *Atheistical Piece*; and to compleat the Disappointment of its Author, and to confound Monsieur Le Clerc's Judgment, a Grand-Fury, that is, a Representative of the Whole Body of the People, since in Proceedings of Law, 'tis call'd, the Contry, has Solemnly and Publickly Censur'd and Condemn'd it, by the Legal Presentation they made of it. 'Tis not therefore upon the Account of its Attacking, *Excessive Pretensions of High-Church-Men, that are withall contrary to the Laws of the Land, and to the Authority of King and Parliament*, that the Ravings made a great Noise in England, as Monsieur Le Clerc Dream'd betwixt Sleeping and Waking, or otherwise; but, as the Account given in the preceding Lines, and the foregoing Tract, prove, upon the Score of its *Establishing Atheism*, of its Subverting our Church and State, with all the Churches and States Extant, of its Overthrowing our Alliances, our Allegiance, of its breaking down all the Fences of our Security here, and of our Safety hereafter, &c. Wherefore, the most Impartial and Ablest Judge that ever was, is widely mistaken in this Matter. But then, the better to promote the Doctrine in the Ravings on the other side of the Water, perhaps it was thought expedient to Publish, that it Attacks only the Pretensions of High-Church-Men, that are withall contrary to the Laws of England, and to the Authority of our Queen and Parliament.

Monsieur Le Clerc does not succeed better in his Judgment, with Relation to the Matter of Right, or to the Merits of the Cause. He maintains, That no Book was ever writ in Favour of the Principles, commonly maintain'd by the Protestants on his side of the Water, so strong and well supported, as the Ravings: None, with so much Force and Clearness of Reason, or which draws the Proofs of what it asserts,

asserts, from the first Principles upon which both the Civil and Ecclesiastical Societies are bottom'd, &c. But, since, according to the Second Defence of that Book, it wou'd be endless, even to mention its Adversaries, or those who wrote against it; I shall quote but two of those, who Oppose and Confute Monsieur Le Clerc's Judgment in this Case. The Reverend and Learned Dr. Hicks, in his Excellent Preface to two incomparably fine Treatises, which he lately Re-printed and Publish'd, as Antidotes against that Wicked Book, tells us, very discerningly indeed, That the Rights of the Christian Church is borrowed from Spinoza's Rights of the Clergy. *Ib.* p. 15. That its Author deserves, rather to be Stil'd the Patcher, than the Writer of that Piece. *Ib.* 65. Now, this is Judging according to Knowledge. For the first Assertion here is prov'd in the foregoing Tract, and thereby the Truth of the Second is made to appear. But,

Besides, one might shew, almost whole half Pages in that Book, borrowed, Word by Word out of others, and by the Author Tack'd, awkwardly indeed, to his own Dreams. So that the most Impartial and Ablest Judge that ever was, cou'd not, as to those Points, give you a better Judgment of it, than that which you have in the preceding Assertions. Next comes the Learned Mr. Hill. This Reverend Divine judges as the former does, that is, excellently well, like a Man who understands, knows, and makes a Conscience of what he says, when in his Preface to the Book he wrote against the Ravings, he tells you, amongst other Judicious Reflections, That the Book of the Rights, is a Medley of Pretended Principles, Arguments, Histories, Quotations, Declamations, Invectives, Slanders and Insults, Collected and Blended together, without any Regard to Truth or Conscience. *Ib.* p. 3. Hereby you see, that this Gentleman is very well acquainted with the Ravings. But to go on, I shall conclude this Head with the Second Defence of that Book it self. 'Tis said there, that the said Book has been charg'd with Impiety, Irreligion, Socinianism, Deism, Atheism, with

Crucifying

Crucifying Christ and his Church, Ib. p. 10. And this being the unanimous *Judgment* of our own Learned upon the Subject under Consideration, it falls out luckily, since this *Appendix* must be short, that I have prov'd that *Judgment* to be exactly true in the foregoing Treatise, and thereby made it appear, that Mr. L. C. is as much mistaken in that Part of his *Judgment* which regards the *Merits* of the *Cause*, as he is with reference to the *Matter of Fact*. But then, perhaps it was thought an effectual Mean to recommend the *Ravings* on all Hands, to tell us here, that they favour the *Principles* commonly maintain'd by *Protestants* on t'other side of the *Water*; and to tell 'em there, that the said Book attacks only some *excessive Pretensions* of *High-Churchmen*, which are withal contrary to the *Laws* of *England*, and to the *Authority* of our *Queen* and *Parliament*. The Praises likewise which Mr. L. C. gives the *English* Clergy, and the Esteem he testifies in his *Abstract*, to have for the *English* Church, are deservedly look'd upon, as a *Mean* us'd for the same *Purpose*; since the Learned abroad, who shall read that *Abstract*, will hardly believe, that an Author, who publicly shews so much Regard to our Clergy and Church, wou'd at the same time, so highly praise and recommend a Book, which fundamentally subverts our Constitution both in *Church* and *State*. On the other Hand,

Those Principles which he so much magnifies, whence our Author draws his *Proofs*, and upon which, both the *Civil* and *Ecclesiastical Societies* are bottom'd, according to Mr. L. C. are only *Spinoza's Principles*, only and solely grounded upon his *Hypothesis*; that is, upon the sole and only Basis of all *Atheism*, whether *Ancient* or *Modern*. And therefore Mr. L. C. cannot shew any *Protestant Principles* which they favour, or any *Civil* or *Ecclesiastical Society*, that either are, or ever were, or that can possibly be bottom'd upon 'em. But Mr. L. C. says in his *Extract*, that he does not undertake to defend the *Ravings*. He does well indeed, because he cannot defend them, nor so much as undertake the Task, without forfeiting the Character of

of being the most *impartial* and *abbest* Judge that ever was, as he has done more ways than one, by recommending that *Atheistical Book*. But then let him defend himself, if he can, for I shall now prove, in the second place,

That he himself is a * Man of *one only Substance* with *Spinoza*, and that he has establish'd that *Atheist's Hypothesis* † and its Attendants in his Writings.

Now the Character of a *Spinozist* being so very odious, and that *Atheist's Hypothesis* so infinitely prejudicial to all the Societies and Concerns of Mankind, the two and only two of any Consideration, who have taught that *Atheists* Dreams and Folly, use such Shifts, Tricks, Stratagems and Equivocations to conceal themselves, and do set off his Doctrine under such a variety of Disguises and Abuse of Words, that it is no easie Task so to understand 'em, as to be able to prove that they are *Atheists*, tho' in reality they be so. Mr. L. C. when he sets off that *Hypothesis* in Masquerade, adds some of his own Invention to the *Artifices* imploy'd by *Locke* for that Purpose, wherefore, the better to understand him, we must cast an Eye upon, or remember the short Account we have of that *Hypothesis* in the preceding Tract; especially, that its very Basis consists in asserting, That there is but *one only Substance in the whole Universe*, which is differently modified in all Things; whereof, *Thinking and Extension*, with their Attendants, are the leading Attributes; or, whereof, *Body and Mind*, are only two different Collections of Properties or Modifications. Now, to make out that this is the *Hypothesis* establish'd by Mr. L. C. in his Philosophy, I

* When I name here, or elsewhere, *Spinoza's Hypothesis*, I would be understood to mean, that it is his as to its Form, or the Systematical Consistency which he has given to Atheism, but not that he has besides that, any thing in him that is new, for the Basis of his Errors is the very same that other *Atheists* went upon.

† This will direct those who misname Mr. L. C. by calling him a *Deist*, a *Socinian*, a *Latitudinarian*, &c. to give him his due, and to call him by his proper Name.

shall begin with what he says, when discoursing of *Durati-
on* in his Master's *Spinoza* and *Locke's* way, and to their
Purpose, he subjoyns this Doctrine, *viz.*

“ Infinite Duration is twofold : Or, it had a Beginning,
“ and shall have no End ; or, it has neither. Thus we
“ know that Substances, one only excepted, have had
“ a * Beginning, but we do not see they have any End.
“ Perhaps, the SUBSTANCE which once WILL'D o-
“ thers to exist, shall never alter that WILL ; so that it
“ may be not one single Substance shall ever have an
“ End. *Ib. Tom. 1. p. 306. Sect. 7.* Now,

This Author and his Masters, having render'd equi-
vocal the most important Terms in humane Language,
in order to set off their *Hypothesis* under the Cover of that
shameful Abuse of Words ; it wou'd take up too much
time, and wou'd not agree with the Design of this short
Appendix, to insist upon explaining every Word in this,
or in the following Quotations, which our Philosopher
takes in a sense different from that wherein they are un-
derstood by others : Wherefore I shall confine my self
both here and hereafter, to the explaining of those Terms
only, which more immediately regard my present Un-
dertaking. Here, you have the Word *Substance* us'd.
Now *Spinoza's Atheism*, and indeed that of all others, be-
ing solely bottom'd upon his pretended One only Sub-
stance differently modify'd in all Things, and the Learned
of *Europe* having observ'd and confuted that Position ; his
two Followers use the meanest and most unmanly Arti-
fices imaginable, to establish that *Hypothesis*, without
saying in Plain, Determin'd, Precise Terms, *There is but
One only Substance in the whole Universe, which is variously
modify'd in all Things, as Spinoza himself said.* In
order,

* By this Term, our Philosopher means the Coalition of the Parts, of the
Properties, Qualities or Modifications, whereof every Individual is compos'd ;
but not a Beginning out of Nothing, or when none of their constituent
Parts did exist antecedently to that Beginning, as we understand by the
word *Creation*. This you shall perceive by the Tenor of the following
Pages.

Therefore, to compose their Design covertly, they take the Word *Substance*, in a twofold Sense. First, When they make that Term to stand for any distinct, particular, finite Being, they understand nothing else by it, but a *Collection*, or *Combination* of *Properties*, *Qualities* or *Modifications* only. For instance, when they say that *Man* is a *Substance*, they mean no more by the word *Substance*, than a *Collection* of these various *Properties* or *Modifications* as they call 'em, viz. *Thinking*, *Knowing*, *Willing*, *Doubting*, &c. *Size*, *Shape*, *Figure*, *Voice*, &c. but no *Real Substance*, because *Spinoza* has declar'd, That *Substance* does not belong to, or constitute the *Essence* of *Man*, or of any other finite Being whatsoever. No, for according to those *Materialists*, 'tis those various *Collections* of *Properties* perceivable in each of 'em, that constitute the very *Essences* of the different *Beings* in the whole *Universe*, and that distinguishes them into *Species's*, *Kinds*, or *Sorts*, To these new *Essences* of *Spinoza's* Invention, Mr. L. C. and his Master *Locke* gives the new Name of *Nominal Essences*, not that they believe as the word *Nominal* wou'd seem to denote, that besides those *Nominal*, there are *Real Essences* which constitute any *Species* of *Beings* that we know; no, for *Locke* affirms positively, That two *Species* may be One as rationally, as two different *Essences* be the *Essence* of One *Species*, Essay, B. 3. C. 3. Sect. 13. i. e. any other pretended real *Essence* besides his *Nominal One*; so that *Locke*, and his *Horse*, and his *Dog*, and his *Cat*, and his *Rat*, and their *Issue* too, Ib. C. 6. Sect. 23. might be all Six one *Species*, as rationally as that they should be differenc'd or distinguish'd the one from the other by any other *Essence*, but by their *Nominal Essences*, that is, by the different *Collections* of *Qualities*, *Properties*, or *Modifications*, as they promiscuously call 'em, perceivable in each of those *Creatures*. Yes, by all means, for 'tis One and the same *Substance* that is in all of 'em, but variously modified, and so they cannot be differenc'd or distinguish'd the one from the other, by Reason of *Substance*, as *Spinoza* words it; consequently,

quently, they are differenc'd the one from the other, only by the different *Modifications* of that *Substance*, which make up the various *Collections* of *Qualities* or *Properties* in each of 'em. 'Tis therefore for a certain Number of *Modifications* only, that those *Materialists* make the Term *Substance* to stand, when they say, that *Man*, *Horse*, *Tree*, *Stone*, or any other finite *Being*, is a *Substance*. Secondly,

The modern *Materialists* make the Term *Substance* to stand for what they call *God*, and then only it is, that they make it the Sign of a Real *Substance*. For then they mean by it, the *One only Real Substance* that either is or can be, according to them. In this twofold Sense, or rather Nonsense, you have that word us'd in the Quotation before us. 'Tis therein us'd in the last Sense by our Philosopher, when he mentions that *One only Eternal Substance, which will'd others to exist* ; that is, his *GOD*. 'Tis therein taken in the first Sense, when 'tis said, That *Substances, One only excepted, have had a Beginning*. For by the word *Substances* here, *One only excepted*, our Author means different *Collections* of *Properties* or *Modifications* only, and nothing else. And this I shall now prove to be his Meaning, from what he says, discoursing of the *Distinction* betwixt *Body* and *Mind* in these words, *viz.*

“ This is the only thing *We* can with Certainty say of
 “ the *Distinction* betwixt *Body* and *Mind*, to wit, that
 “ *We* perceive in our selves *Properties* evidently diffe-
 “ rent, and have given the Name *Mind* to that *Colle-*
 “ *ction* of those *Properties* contain'd under the general
 “ Name *Knowledge* ; and the Name *Body*, to that other
 “ *Collection* of *Properties*, which either include or follow
 “ *Extension* and *Solidity*. These two *Collections* of *Prop-*
 “ *erties* are really different, but whether it be *Two*, or *One*
 “ *only Substance*, wherein those two different *Collections* of
 “ *Properties* subsist, *We* are utterly ignorant of, lb. Tom. 2.
 “ P. 45. S. 6. Here,

Let us observe, *First*, That what we call *Body* and *Mind*, are only *two different Collections of Properties*, according to this Philosopher, but no *Real Substances*. This is *Spinoza's Doctrine*, establishes his *Hypothesis*, and proves, that when this Author says, *Body* is a *Substance*, *Mind* is a *Substance*, he means no more, after his Masters, but that *Body* is a *Collection of Properties*, and *Mind* another; and consequently, that all other particular, distinct, finite *Beings*, are likewise nothing else but various *Collections of Properties*. We must observe, *Secondly*, That the three *We's* in the Quotation before us, are to be understood thus, *viz. We*, i. e. *We* few despicable modern *Materialists* only; for 'tis they alone that are *ignorant*, &c. that *can perceive*, &c. or that make *Body* and *Mind* to be but *two different Collections of Properties* only; and not *We*, i. e. not all Mankind, as this Author wou'd slyly insinuate by his Use, or rather Abuse of the Term *We*. Let us observe, *Thirdly*, That Mr. L. C. is *utterly ignorant whether it be Two, or One only Substance*, wherein *Body* and *Mind* do *subsist*. And, *Fourthly*, That Mr. L. C. pretends elsewhere, as I shall shew presently, to *know certainly*, that *Body* and *Mind* do *not subsist in Two*, and *do subsist in One only Substance*. His Pretence therefore to *utter Ignorance* in this Case, is only a most shameful Blind, a mere Snare, a treacherous *Trap* to catch the Unwary. *Locke* uses the same Fetch for the same Purpose, and yet teaches as he does, that both *Body* and *Mind* do *subsist in one and the same Substance*; wherein likewise Mr. L. C. follows him, as you shall farther see by the ensuing Quotations. This Philosopher treading in his Master's Steps, and endeavouring to prove one of the Natural and Necessary Consequences of *Spinoza's Hypothesis*, to wit, that we have no *Innate Idea's* of *Virtue*, or of *Vice*, of *Justice*, or of *Injustice*, or of any thing at all, but especially of *G O D*, has these remarkable Words:

“ The *Idea* of *G O D*, as we shall see in the third Section, is compos'd of the *Properties* of all Things; and
M is,

“ is no † more *Natural* to, or *Innate* in us, than the *Idea*
 “ of a *Ship*, or of a *House*, is so *Ib. Tom. 2. P. 41.*
 “ S. 24. Now,

By this Assertion, most ridiculouſly abſurd and falſe in all its Parts, you ſee, *First*, That the *Idea* of Mr. L. C's *God*, and that of the whole *Univerſe*, is one and the ſame *Idea*; and conſequently, that Mr. L. C's *God*, and the whole *Univerſe*, is one and the ſame *Thing*. You ſee, *Secondly*, That ſince the Properties of all *Things* are the Ingredients of the *Idea* of this Author's *Deity*, the Properties of all *Things*, and amongſt the reſt, *Body* and *Mind*, the two chief and leading Collections of thoſe Properties, muſt neceſſarily belong to, and ſubſiſt in his *God*, in his *One Only Eternal Substance*, which will'd others to exiſt. Yes, undoubtedly! For,

“ Since there are but two kinds of Natures, (*i. e. two*
 “ kinds of Collections of Properties or Modifications) which
 “ we know, the *Intelligent*, and the *Corporeal*, we may
 “ ſeek for the Properties of both of them in *God*; provided,
 “ we Remember that in Him, they are *Infinite*, or with-
 “ out the Defects they are limited within the *Creatures*,
 “ *Ib. Tom. 2. P. 102. S. 6. Pray,*

Obſerve, *First*, That ſince this Philoſopher's *God* cannot be *Two*, but *One only Real Substance*, and that accord-

† This is one of the grand Principles of our Modern Atheiſts. And tho' 'tis thus poſitively aſſerted, yet our Philoſopher neither does, nor can know what he ſays when he thus pronounces Magiſterially, that we have no *Innate Idea* of *GOD*. This might be Geometrically demonſtrated by applying certain Demonſtrations you ſhall read in the following Pages to this Subject. But the pretended Reason upon which this Atheiſtical Aſſertion is grounded, is this Author's ſuppoſing, That the Soul or Mind is only a bare Collection of Properties or Modifications, but no *Real Substance*, and conſequently cannot have any *Innate Idea* at all. And this Atheiſtical Suppoſition is ſolely bottom'd upon the only Baſis of all Atheiſm, whether Antient or Modern, viz. That there is but *One only Real Substance* in the whole *Univerſe*, which is both cogitative and extended, or material, and differently modified in all *Things*; that is, that there is no other *Real Substance* but *Matter*, variously modified in all *Things*.

ing to him, in the Passage before us, and all throughout his Philosophy, the only *Two Natures* which we know, to wit, the *Intelligent* and the *Corporeal*, those two different *Collections of Properties*, *Body* and *Mind*, are actually in his *God*; he must therefore pretend *certainly to know*, that they *subsist in One only Real Substance*, tho' he likewise pretends all throughout his Philosophy, that he is *utterly and incurably ignorant whether they subsist in Two, or in One only Substance*. But then this Procedure is one of the distinguishing Privileges of those *Men of Matter*. Let us observe, *Secondly*, That tho' the foremention'd two *Collections of Properties* are, and do subsist in this Author's *God*, yet we must remember, as he has it, or we must *allow, or grant*, as *Spinoza* words it, that in *Him* they are *Infinite*; that is, without the *Imperfections* wherewith they are limited in the *Creatures*. All this is exactly *Spinoza's Doctrine*, and does effectually establish his *Hypothesis*. For if you grant or allow him, that even the sensible, visible, Bulk, Compages, Quantity or Matter which we see, and touch, and tread upon, is *Infinite*, then 'tis presently one of the *Attributes* of his *God*; so that, as you have seen in the foregoing Treatise, *Limitation* of any kind, or the being bound with certain *Limits*, the being *determin'd* by certain *Figures*, and the like, is the only Imperfection that excludes any thing from being an *Attribute* of those *Materialists God*; that is, of the whole *Universe*. For their *God* is a *Body*, provided you remember well, or allow it to be, an *Infinite Body*.

The better to understand those *Blasphemous, Atheistical* and *Frantick Dreams*, let us hear Mr. L. C. himself enumerating the *Qualities, Properties, Accidents, or Modifications*, as those *Men of Matter* promiscuously call 'em, which are essential to, and do constitute his *Body*, or his *Corporeal Nature*, or his *Collection of Properties*, whereof he speaks in the following manner, and tells you:

“ That all Bodies have five Things in common,
 “ which destroy’d, they cease to be Bodies : First, they
 “ are extended : Secondly, they are Divisible : Thirdly,
 “ they are Solid : Fourthly, they are Figur’d : Fifth-
 “ ly, they are Moveable, *Ib. Tom. 4. p. 189. Sect. 5.*
 “ Now,

These are the Essential Things, as our Philosopher calls them here, which constitute that Collection of Properties, which he calls *Body*, and which, he says, are in his God, provided we remember they are in Him, Infinite, or without the Imperfection of those Limitations, wherewith they are attended in the Creatures. Now we remember all this, and therefore we see, and say, That Mr. L. C’s God is infinitely Extended, infinitely Divisible, infinitely Solid, infinitely Figur’d, infinitely Moveable, and so, his GOD, his one only Eternal Substance, which Will’d others to exist, is infinitely Material. This is evident. And why then does not this Author tell us in plain Terms, that what he calls God, is an infinite Body, or an infinite Cogitative and Extended Matter, or Material Substance, as his Master Spinoza does ? To this, he returns his Answer in the following manner :

“ If any one shou’d ask why we call God a Spirit, ra-
 “ ther than a Body, since he has the Properties of Bodies,
 “ as well as those of Spirits ? I answer, That the Proper-
 “ ties of all Beings are indeed in God, and therefore, ac-
 “ curately (*i. e. according to strict Truth, and to the Rea-*
 “ *son and Nature of the Thing*) Speaking, cannot be refer’d
 “ to one Species of Beings, rather than to another. But
 “ Custom having so prevail’d, that a Denomination is made
 “ from the more Noble * Part ; that is, from that Part
 “ whose Attributes are more in Number, or lyable to

* Did you ever hear of a more Noble, or of a less Noble Part, or of any Part at all in God before now ; much less of a Part whose Attributes are more in Number, and less lyable to Defects ?

“ *less † Defects* : G O D is deservedly said to be a *Spirit*,
 “ rather than a *Body* ; because to understand, to will, and,
 “ by * *Providence* to govern all Things, and such
 “ like Attributes, are more valuable than to do what
 “ *Bodies* can effect. Besides, those who say that G O D
 “ is a *Spirit*, do not therefore (*this, as well as all this*
 “ *Quotation almost, is absolutely false, and ridiculously*
 “ *Blasphemous*) deny, but that he also has the *Properties*
 “ of *Bodies*, because ’tis to us unknown what might
 “ (*this Fargon is but a mere Blind*) be contain’d in the
 “ *Nature of Spirits*. But if he were said to be a *Body*,
 “ whoever should say so, wou’d seem to deny that God
 “ has a *Power of Thinking*, because we are accusom’d to
 “ deny that Power to pure (*this is a mere Cant*) *Bodies*.
 “ *Ib. Tom. 2. p. 109. Sect. 17.*

You see here again, *First*, That the *Properties* of all
 the *Beings* in the whole *Universe*, are indeed in Mr. L. C’s
 God ; that is, that all the *Beings* themselves in the whole
Universe, are indeed in his God. For you know, that ac-
 cording to him, all the particular, distinct, limited *Beings*
 in the whole *Universe*, are but various *Collections* of *Pro-*
perties. Now, since he teaches here, and in all other Places,
 that those two *Natures* we know, the *Intelligent* and the *Cor-*
poreal, or *Mind* and *Body*, are indeed, in his God ; ’tis evi-
 dent, he pretends certainly to know, that those two *Col-*
lections of *Properties* or *Natures*, *Body* and *Mind*, do *subsist*
 in *one only Substance*, since he knows they *subsist* in what
 he calls God, and that *that*, can be no more, than *one only*
Real Substance ; tho’ on the other hand, he declares, over
 and over, and over, That he is *utterly* and *incurably*

† Hereby you see, that even the most Noble Part of this Author’s
 God, is not exempt from Defects. But then, Christian Reader, you must
 remember, that it is not of our God he speaks, but of his own, and of
 his Master Spinoza’s God, of the whole Universe, that is, of No God
 at all.

* By the Term *Providence*, he understands an absolute Necessity
 of Fate.

Ignorant, whether they subsist in Two, or One only Substance. But to go on, you perceive,

Secondly, That since the Properties of all the Beings, or all the Beings themselves in the whole Universe, do indeed subsist in that One only Substance which will'd others to exist; that this One only Substance, and those Properties or Beings, are, indeed, one and the same thing with the whole Universe; and that since they are so, on the one hand, and on the other, that they are likewise, one and the same thing indeed, with our Author's God, you perceive, 'tis as evident and conclusive as a Demonstration can make it, that the whole Universe, and our Philosopher's God, are really and indeed, one and the same thing. Agreeably hereunto, and in Confirmation hereof, he tells you, and you perceive,

Thirdly, That accurately speaking, i. e. speaking according to strict Truth, and to the Nature of the Thing, his God is Body, as well as Mind, and cannot be referr'd to one Species of those Beings, rather than to another, because he is the very Substance and Essence both of the one and the other, and so is the whole Universe; wherefore 'tis only in condescension to a certain Custome that has so far prevail'd, as to make the Denomination to be taken from the Noblest Part, that our Philosopher calls his God, a Spirit, rather than a Body; for that Collection of Properties call'd a Spirit, is a more Noble Part of his God, that is, of the whole Universe, than that other Part of his God, that is, of the whole Universe, which is call'd a Body. Now, this I must own, is plain Dealing; a Quality you shall scarcely, if ever, meet with in a Materialist, but when it serves some By or wicked Turn or another. And tho' all this be in reality but an extravagant Mixture of gross Ignorance, Frenzy and Folly, of staring Absurdities, Blasphemies and Atheism, yet 'tis Spinoza's Doctrine exactly, and does compleatly establish his Hypothesis, that is, the very Basis of all Atheism, whether Ancient or Modern. For,

As you know, the Main of that *Hypothesis* consists in asserting, That there is in the whole *Universe*, but One only *real Substance*, which is both *Cogitative* and *Extended*, or *Material*, or whose *Attributes* and *Modifications* are *Thinking* and *Extension*, with their *Attendants*. Now this, and this alone, is what is taught in the preceding Quotations, as you have seen. Wherefore, since this is the very *Basis* of all *Atheism*, *Nota bene*, that thus, by making *Matter* the only *Actual*, *Original*, or *Eternal Real Substance*, they establish these two Positions, and their Attendants, that is, downright *Atheism*, viz. First, That there neither is, nor can be in the whole *Universe*, any other *Real Substance*, besides *Matter*: Which fundamentally subverts the *Existence* of the One only true GOD. Secondly, That what we call *Mind*, *Soul*, or *Spirit*, is only a *Modification* of that *Substance*; or, as our Philosopher has it, is only a *Collection* of *Properties* subsisting in that *Substance*: Which again, intirely overthrows the *Existence* of GOD, all Divine and Humanic *Providence*, and the *Freedom* or *Liberty* both of God and Man. For no *Modification* of any kind, can no more determine it self to operate or act, than the *Modification* of my Pen, can determine it self to form these Characters, and to write these Words which you now read. Wherefore, by making the *Mind* to be only a *Collection* of *Properties* or *Modifications*, they necessarily reduce it to this invincible, unavoidable Inability: And by making it to be the *Property*, *Modification* or *Result* of *Matter*, they subject it to an *Absolute*, *Irresistible*, *Incurable*, but to a *Blind*, *Unthinking*, *Undesigning Necessity* of *Fate*. For,

By making the *Mind* to be thus, only the *Result* of *Matter*, they make *Matter*, and its *Laws* of *Motion*, *Rest*, *Gravity*, &c. to be Antecedent by a *Pre-eminence* of *Existence*, and by a *Priority* of *Nature*, at least, if not of *Time*, to all *Thinking*, *Knowledge*, *Willing*, *Wisdom*, *Prudence*, &c. and thereby exclude those *Laws* from being Originally *Establish'd* by any *Intelligent*, *Thinking*, *Wise Being*, and

determine that they are the *Effects* of mere *Chance*, the *Casual Contrivance* of *Fate*, a *Hit* of *Hap-hazard*. Now this being the *Origine* of those *Laws*, and they being thus made the *Springs* of all *Operation* or *Action*; all *Matter*, and all its *Properties* or *Modifications*, *Mind* as well as *Body*, are thereby subjected to their *Capricious*, *Arbitrary*, *Unthinking*, *Undesigning Agency*; and so, *Thinking*, *Knowing*, *Willing*, *Consenting*, &c. or that *Collection* of its *Properties* or *Modifications*, call'd *Spirit*, is necessarily reduc'd to the most *Absolute*, *Irreversible*, *Unavoidable Necessity* of *blind Fate*. This *Spinoza* teaches in exprefs *Terms*. For he tells you, as you have seen in the foregoing *Treatise*, That *Body and Mind*, all *Men*, *Things* and *Actions*, are subject to an *absolute Necessity of Fate*; and in so doing, is a much fairer *Adversary* than our *Philosopher*, who believing and teaching the same *Dreams*, yet calls that *Necessity*, by the Name *Providence*, in the *Quotation* we examine. Now,

'Tis from the poyson'd *Source* now discours'd of, that our modern *Materialists* deduce all the *Impiety*, *Prophaneness*, *Blasphemy*, *Atheism*, &c. taught and publish'd in their *Books* and *Pamphlets*; which indeed have an immediate *Influence* to the corrupting of *Mankind* in all *Moral Respects*, and do directly and fundamentally overthrow both our *Church* and *State*, with all the *Churches* and *States* extant. 'Tis from thence likewise, that the *State of Nature*, so often mention'd in the *Ravings*, has its *Origine*; and it is upon that *State*, that the *Atheistical Principles* establish'd in that *Book*, are bottom'd. 'Tis no Wonder therefore that *Mr. L. C.* should so highly extol and commend those *Principles*, since they are the genuine *Products* of his own *Darling*, and of his Master *Spinoza's Hypothesis*, which, with its *Attendants*, he so industriously establishes in his *Philosophy*, as I have now shewn, and is the *Second Charge* which I promised to make out against that *Author*. But yet,

Before I begin my last Head of Discourse, I shall observe to you, that our Philosopher asserts in the Passage before us, That those who say, that God is a *Spirit*, do not deny but that He is also a *Body*, because 'tis to us unknown what might be contain'd in the Nature of *Spirits*; that is to say, because Mr. L. C. is utterly ignorant whether the Substance wherein Spirit does subsist, be not of such a Nature, that Body also might subsist in the same. Now, for my part, I must freely own with Mr. Bayle, that I believe those *Spinozists* are struck with a judicial Blindness, especially, when they declare themselves utterly Ignorant, whether Body and Spirit do subsist in Two, or in One only Substance, and then teach in the very same Paragraph, that both Body and Mind do subsist in One only Substance in their God, as our * Author does in the Passage we examine. However,

The End they propose to compass by this Juggle, is to guard their Hypothesis. For if it be granted to 'em, that Body and Mind are only two different Collections of Properties, or of Modifications, and that it cannot be known whether they subsist in Two, or in One only Substance; then their Hypothesis is safe, and cannot be confuted or overthrown. That this is the End they aim at, and the Use they upon occasion make of that pretended Ignorance, you may see in a little Book publish'd by one of 'em, and call'd, *A Discourse concerning the Resurrection of the same*

* When one has once wrought himself into such a pitch of Incredulity, as to believe and teach there is no GOD; he afterwards scruples not to blow Heat and Cold at the same time, to advance the foulest Contradictions, provided the Prevarication turns to his Account, and carries forward his Designs. 'Tis not very surprising therefore, that Mr. L. C. endeavours to weaken, baffle or subvert the Christian Religion, or its Proofs, or its Mysteries in his Writings, and that he so often contradicts himself in those unmanly Attempts. Herewith, and with his mean Artifice of *Peut-eatre's*, he is deservedly charg'd in the Learned Translator's Preface to the Answer to de Fontenelle's History of Oracles, lately printed for Henry Clements; indeed, the best Answer and Book that ever was writ upon the Subject.

Body, &c. p. 142. But then, by a just Judgment, they themselves are past all Recovery, intangl'd, catch'd and strangl'd in their own *Snare*. For by establishing this *Sceptical Position, viz. That they neither have, nor can have a clear Idea of any Real Substance, or, which amounts to the same thing, that they are utterly ignorant whether Body and Mind do subsist in Two, or in One only Substance,* they do these two things. *First, They sink themselves into a bare, despicable, incurable Scepticism, and render it absolutely impossible for them to know what they say or do, when they establish this other Position, viz. That Body and Mind are only two Collections of Properties which subsist in their God, in their One Only Eternal, Extended or Material Substance which Will'd others to exist, which is the very Basis of their Hypothesis, and of all Atheism.* Secondly, They give us all the Means requisite, even strictly to demonstrate, That they are in Reality but mere Ignorant, Blindly Prating Parrots, perfectly Unreasonable; in a word, That they do not, nor cannot know what they say or do, when they Establish that their Hypothesis or Atheism. This I shall now make to appear, by proving my Third and last Charge against Monsieur Le Clerc, viz.

That he neither does, nor can know what he says, or does, when he Establishes his own and his Master Spinoza's Hypothesis, or its Attendants.

And, since what shall be now said in a few words, will not only be an *Argumentum ad hominem*, against our Philosopher, but will equally bear upon all Materialists whatsoever, and Demonstrate, that Human Reason quite forsakes them, that they become perfectly Blind and Unreasonable, when they pretend to Espouse, or Undertake to Establish *Atheism*, upon any Principle of Reason whatsoever; I shall endeavour to give it all the Force, and Conviction, that Knowledge, and Evidence, Certainty, and Truth, can afford to a Regular *Demonstration*, or to

a *Demonstration* in Form. In order hereunto, I shall first lay down a few Definitions, Principles, and Corrolaries, which are either taught and own'd by *Monsieur Le Clerc* himself, or so evident at first sight, that none can doubt of their Truth. You have 'em in the following Lines, wherein you are to take every thing that is said, in a strict Philosophical Sense.

Princip. 1.] Human Understanding does not know Objects, or their Relations or Habitues, but by the Intervention of their *Ideas*.

Princip. 2.] All *Ideas* are Innate, or had, either from Sensation, or from Reflection.

Defin. 1.] By the Term, *Knowledge*, I understand the Perception of the necessary Connexion, or Agreement, Repugnancy, or Disagreement of two, or of more *Ideas*.

Princip. 3.] *Knowledge* is twofold, *Intuitive*, and *Demonstrative*.

Defin. 2.] By the Terms, *Intuitive Knowledge*, I understand the Perception of the Necessary Agreement, or Disagreement of two or more *Ideas*, by their *immediate Comparison, Juxta-position*, or Application one to another, at once, or at one view.

Defin. 3.] By the words, *Demonstrative Knowledge*, I understand the Perception of the necessary Agreement, or Disagreement of *Ideas*, by the immediate *Juxta-position*, Application, or Comparison of some *Third*, or more *Ideas*, with the *Ideas* on both sides successively, with the *Ideas* under actual Consideration, with those *Ideas*, whose Necessary Agreement, or Disagreement you wou'd perceive by your third *Idea*, or *Ideas*, by the Intervention of your common Measure.

Corrol. 1.] He is *Ignorant* of, or does not know what he says, who Unites, or Dis-unites *Ideas*, whose Necessary Agreement, or Disagreement he does not perceive, either *Mediately*, or *Immediately*, either by *Intuition*, or by *Demonstration*.

Corol.

Corrol. 2.] He is *Ridiculous, Absurd, and Unreasonable* who Unites, or Dis-unites *Ideas*, without perceiving their *Necessary Agreement or Disagreement*, either *Mediately or Immediately*, according to *Monsieur Le Clerc*, in several places of his *Philosophy* : And according to right Reason and Truth :

Corol. 3.] He is an arrant *Fool*, or a *Frantick Mad-Man*, who Unites *Ideas*, whose *Necessary Agreement* he not only does not perceive, but even owns and declares he cannot perceive ; and yet has the strongest Grounds imaginable, to believe, at least, that he shall be Everlastingly most *Miserable and Unhappy*, for Uniting those *Ideas*, and acting accordingly, in case they do not *Necessarily, Eternally, and Immutably* agree.

Prin. 4.] We neither have, nor can have a distinct *Idea* of any *Real Substance*, neither are there any *Innate Ideas*, according to *Monsieur Le Clerc*.

Prin. 5.] *Body, and Mind, or Spirit*, are but two *Collections of Properties or Modifications*, according to him, and do subsist in his *God*, in his *One Only Eternal, Extended, or Material Substance* which *Will'd others to Exist*.

Now this last Position is, as you know, the very *Basis* of *Spinoza's*, and of our *Philosopher's Hypothesis* ; and I am now *Regularly to Demonstrate*, that *Monsieur Le Clerc* does not, nor cannot know what he says, or does, when he Establishes that *Sole Basis* of *All Atheism*, whether *Ancient or Modern*, or its Attendants. I begin thus :

Monsieur Le Clerc neither does, nor can know what he says, when he asserts, That *Body and Spirit* do subsist in his *God*, in his pretended *One Only Eternal, Extended, or Material Substance*, but by the *Intervention* of the *Ideas* for which he makes the *Terms, Body, Spirit, and Substance* to stand, in his *Discourse*.
By *Prin. 1.*

He

He does not, nor cannot *know* what he says by the *Intervention* of those *Ideas*, any other way, but by perceiving a *Constant, Visible, Immutable, Necessary Connexion or Agreement* between the two *Ideas*, for which he makes the Words, *Body* and *Spirit* to stand, and the *Idea* whereof he makes the Term, *Substance*, a Sign. By *Defin. 1.*

He neither does, nor can perceive that *Connexion* or *Agreement*, but either by *Intuition*, or by *Demonstration*. By *Prin. 3.*

Now, he does not, nor cannot perceive the said *Connexion* or *Agreement* between the *Idea* for which he makes the Word, *Spirit*, to stand, *viz. Thinking, Perception, Knowledge, Willing, &c.* And the *Idea* for which he makes the Term, *Substance* to stand, either by *Intuition*, or by *Demonstration*. Both parts of this *Affertion* are singly and distinctly made out in this manner.

By *Intuition*, he neither does, nor can perceive that *Connexion* or *Agreement*, between his *Idea* of a *Spirit*, and the *Idea* of his pretended *One Only Substance*, any other way, but by the *Immediate Juxta-position, Application* or *Comparison* of his *Idea* of *Spirit*, with the *Idea* of his pretended *Substance*, at once, or at one view. By *Defin. 2.*

He neither does, nor can *Immediately* compare any *Ideas* together at once, or at one view, nor perceive the *Agreement* or *Disagreement* of any, but of those alone which are *Innate*, or which he had, either from *Sensation*, or from *Reflection*. By *Prin. 2.*

But there are no *Innate Ideas* at all, and he neither has, nor can have a distinct *Idea* of his pretended *One Only Eternal, Extended* or *Material Substance*, either from *Sensation*, or from *Reflection*. By *Prin. 4.*

He, therefore, neither does, nor can, by *Intuition*, perceive a *Constant, Visible, Immutable, Necessary Connexion* or *Agreement*, between his *Idea* of *Spirit*, which he has, and the *Idea* of his pretended *Substance*, which he neither has, nor can have. This is a *Demonstration* of the first
Part

Part of the *Affertion* I undertook to make out. Let us now demonstrate its Second Part, in the following manner.

By *Demonstration*, he neither does, nor can perceive a *Necessary Connexion* or *Agreement* between his *Idea* of *Spirit*, and the *Idea* of his pretended *Substance*, but by the *Intervention* of some *Third*, or more *Ideas*, of some *Common Measure*. By *Defin. 3.*

He neither does, nor can perceive such an *Agreement* or *Connexion*, by the *Intervention* of any *Third Idea*, or *Ideas* whatsoever, but of such alone as he had, or may have from *Sensation*, or from *Reflection*. By *Prin. 2. and 4.*

Now, it is absolutely impossible for him to perceive, a *Constant, Immutable, Necessary Connexion* or *Agreement*, or any sort of *Connexion* or *Agreement* at all, between his *Idea* of *Spirit*, and the *Idea* of his pretended *One Only Eternal, Extended, or Material Substance*, by the *Intervention* of all, or of any *Idea* whatsoever, which he had, or may have, either from *Sensation*, or from *Reflection*, or from any other *Source* whatever, if he allowed of any. This demonstrated.

He neither does, nor can perceive any *Connexion* or *Agreement* at all, between the two *Ideas* under *Consideration*, by the *Intervention* of any *Third Idea*, or *Ideas* whatsoever; but by *Immediately* comparing his third *Idea* or *Ideas* successively, with his *Idea* of *Spirit*, on the one hand, and with the *Idea* of his pretended *Substance* on the other, that is, with those *Ideas*, whose *Connexion* or *Agreement* he wou'd know, by the *Intervention* of his *Third Idea*, or *Ideas*, by the *Immediate Application* of his common *Measure* to each of 'em, singly and successively. By *Defin. 3.*

He neither does, nor can *Immediately* compare any *Third Idea*, or *Ideas* successively, to any other *Idea*, or *Ideas* whatsoever, but to those alone which he had, or may have, either from *Sensation*, or from *Reflection*. By *Prin. 2. and 4.*

Now,

Now, he neither has, nor can have the *Idea* on the one side, the distinct *Idea* of his pretended *One Only Substance*, either from *Sensation*, or from *Reflection*. By *Prin. 4.*

By *Demonstration* therefore, or by the *Intervention* of any *Third Idea*, or *Ideas* whatsoever, he neither does, nor can perceive a *Constant, Immutable, Necessary Connexion*, or *Agreement*, or any *Connexion* or *Agreement* at all, between the *Idea* on the one side, between his *Idea* of *Spirit*, which he has, and the *Idea* on the other side, the *Idea* of his pretended *One Only Eternal, Extended, or Material Substance*, which he neither has, nor can have, either from *Sensation*, or from *Reflection*, or from any other Source whatever. This is a *Demonstration* of the Second Part of the *Affertion* which I undertook to prove.

Now, since he neither does, nor can, since it is absolutely impossible for him to perceive an *Immediate, Immutable, Necessary Connexion* or *Agreement*, or any *Connexion* or *Agreement* at all, between his *Idea* of *Spirit*, and the *Idea* of his pretended *One Only Real Substance*, either by *Intuition*, or by *Demonstration*; he neither does, nor can, 'tis absolutely impossible for him to **know* what he says, when he unites those *Ideas* together, when he Establishes the only *Basis* of all *Atheism*, whether *Ancient* or *Modern*, when he asserts, That *Body* and *Spirit*, do subsist in his *God*, in his pretended *One Only Eternal, Extended or Material Substance*, which *Will'd* others to *Exist*. This is the whole of what was to be directly *Demonstrated*. But then,

Tho' this be the most Important, yet it is not the only Point wherein *Monsieur Le Clerc* is catch'd in his own Snare. For the foregoing *Demonstrations*, prove, with the same Evidence, Certainty and Truth, that he is equal-

* You see this verifies the Proverb, which asserts, according to Reason, Experience and Truth, That, *Atheus est Talpa de die cæcutiens, Rationi autem parat, qui Religionem sectatur.*

ly *Ignorant* of what he says, in all, and in every single Assertion which he immediately builds upon, or deduces from his *Hypothesis*, as he is of what he says, when he Establishes that *Hypothesis* it self, that only *Original*, and *Actual*, Pretended, *Basis* of all *Atheism*, whether *Ancient* or *Modern*. And, indeed, all the *Materialists* Doctrine, upon this Fundamental Point, amounts only to mere *Scepticism* precisely, and this, even according to their own Avowed and Magnified Principles, as has been made to appear. There are many other Instances of this kind, that might be produc'd out of *Monsieur Le Clerc's* Philosophy, and other Writings, not to mention his *State of Nature*, or those other *Atheistical Principles* built upon it in the *Ravings*, and upon which he says, both the *Civil* and *Ecclesiastical Societies* are bottom'd; tho' he neither does, nor can know what he says, when he says so. And yet, these blind *Scepticks* assume to themselves, to be the *Men of Reason*, the great *Wits* of the World, the only Cautious and Wary Persons that cannot endure to be impos'd upon, that must have convincing Evidence for every thing, and can admit of nothing without a clear *Demonstration* for it. By their Loud, and often repeated Pretensions to *Reason* and *Knowledge*, to *clear* and *distinct Ideas*, to *Definitions* of *Words* and *Things*, to *Evidence*, *Certainty* and *Truth*, &c. You wou'd be apt to think they are *Sovereigns* of those *Qualifications* by an Incommunicable *Right*, that they are their distinguishing *Properties*, that those *Principles* wherein they differ from the rest of *Mankind*, are evidently known by *Reason*, and the very *Quintessence* of *Truth* it self; and that accordingly, their *Doctrine* is deliver'd in *Clear*, *Precise*, *Defin'd*, *Terms*, *United* or *Dis-united* in *Propositions*, according to the *Necessary*, *Immutable Connection* or *Agreement*, *Repugnancy* or *Disagreement* of the clear

clear and distinct *Ideas*, whereof they are made Signs. But,

If you rightly examine their *Pretensions* and *Doctrines*, their *Principles* and *Reasonings*, their *Ideas* and *Terms*; you shall find they express themselves in *General*, *Vague*, *Loose*, *Undetermined*, or *Equivocal Words*; that the most important *Ideas*, for which they make them to stand, are quite wrong, mere *Chimeras*; that even between these *Inhabitants* of their own *Imaginations* only, they neither do, nor can perceive any *Necessary Connexion*, or *Agreement* at all; that their *Doctrine* is only an *Inconsistent Collection* of *Blasphemies*, *Impiety*, *Contradictions*, or *Absurdities*, grounded upon *Ignorance*, *Infidelity*, *Scepticism*, or, &c. That their main *Principle* is *Downright Atheism*, &c. This Discovery joyn'd even to *Monsieur Le Clerc's* own *Familiar Position*, viz. That it is *Ridiculous*, *Absurd*, and *Unreasonable*, for any one, to assert any thing for a *Truth*, whereof, he has not clear or distinct *Ideas*; will prove our *Materialists* to be *Ridiculous*, *Absurd*, and *Unreasonable*, in the highest Degree, when they assert that *Body* and *Spirit* are only two different *Collections* of *Properties* or *Modifications*, and do subsist in their pretended *One Only*, *Actual*, and *Eternal*, *Extended* or *Material Substance*, which *Will'd* others to *Exist*. And the foregoing *Demonstrations*, with one of the *Corollaries* preceding them, do make it evident beyond Exception, that they are *Arrant Fools*, or *Frantick Mad-men*, or in a worse Condition, when they Establish that *Hypothesis*; since, on the one hand, they neither do, nor can know what they say, that it is *Absolutely Impossible* for them to know what they say when they do so; and, yet, on the other, that they thereby *Fundamentally Subvert* the *Existence* of the *One Only True GOD*, and *Magisterially* determine, that there neither is,

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nor

nor can be any *Real Existence extant*, or in the whole Universe, but *Matter variously Modified*. In effect,

Can there be any thing more *Ridiculous, Absurd, and Unreasonable*? Can there be any higher Pitch of *Folly, Frenzy, or Madness*, than thus to endeavour to overthrow the *Existence* of *G O D*, and to introduce into the World, the Fatal and Dreadful Consequences that must necessarily attend the *Disbelief* of his *Being*? Thus, contrary to the Universal Tradition, Belief, and Practice of all Mankind, to the constant and express Declarations of the greatest Men that ever were in the World, to the Innate, Unchangeable Bent of Human Nature, and to the surest Light of their own pretended Guide, *Reason*. Thus, without being able, on the other hand, to make one *single Step* in the Proof of their own Atheistical Hypothesis, with any *Degree* of *Knowledge, or Certainty, of Evidence, Reason, or Truth*: Thus, without *knowing*, or being able to *know* what they either say or do, when they Establish it; and being at the same time under the dreadful Aspect of Incurring, Infinite, and Eternal Misery, and of losing an Infinite and Eternal Happiness for so saying and doing. This Procedure therefore, amounting to such an unaccountable Degree of *Infatuation*, we are forc'd, after Mr. *Bayle*, to ascribe it to a *Judicial Blindness*, and very willing to recommend those who labour under that Affliction, to the Infinite Goodness and Mercy of *G O D*, who can restore them, when he pleases, to a right Use of their Senses and Reason, and give 'em a true Sight of their Condition, and a Sincere Regard to their Duty. But,

As for others, who might be misled by the *Sophisms, Equivocations, Artifices, &c.* of those Presuming, but Blind Guides; I wou'd beseech them

them to remember, that they are, at least, *Reasonable Creatures*; and, that even as such, they ought not to entertain Opinions of the highest Importance and Concern, without Examination, without Trying, whether the Belief of such Tenets be consistent with, or contrary to the *Dictates of Right Reason*. For if they wou'd but bring themselves to this Temper once, they wou'd then easily perceive, that it is impossible for the same Man to be a *Spinozist*, and a *Reasonable Creature* at the same time; or to entertain that *Atheist's Hypothesis*, and to act according to Human Reason and Knowledge in so doing. This is prov'd by the foregoing *Demonstrations*. And I am glad that *Monsieur Le Clerc* happens to be the Man who is more immediately concern'd in 'em. For, since, according to the *Ravings*, he is the *Ablest, and most Impartial Judge that ever was*, and yet does not, nor cannot so much as know what he says or does, when he Establishes his *Atheistical Hypothesis*; those who think him so far Superiour to themselves, must conclude they are in that respect, as Incurably Ignorant and Blind as he is, at least; and consequently must, with him, give up that Cause, as altogether *Desperate, and Monstrously Unreasonable*, as indeed it is. This they must necessarily do, in case they pretend to be *Thinking, Knowing, Understanding, Reasonable Creatures*, and to act accordingly, if the foregoing *Demonstrations* are, and will hold true; and I dare stand Security, that they are exactly so, and shall continue to be so, whilst *Human Understanding and Knowledge*, shall continue to be *Human Understanding and Knowledge*.

-12

J.

Hickes, George / Hickes, George / Spinoza, Benedictus <<de>>,

Spinoza reviv'd, or a Treatise proving the Book entitled: The rights of
the Christian Church ... to be the same with Spinoza's of the Christian
clergy

London 1709

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